

# TREATISE OF FAITH, AND OF SOME PRINCIPAL FRVITS THEREOF.

Delivered in two Sermons, vpon the  
third Chapter of the Epistle of *Paul*  
to the *Ephesians*, Verse the 12.

With some additions and Enlargements,  
tending to the satisfaction of such as are  
in doubt, whether they have Faith or no,  
and to the comforting of such as  
are troubled about the weak-  
nesse of their Faith.

By *G. Throgmorton*, Minister of the  
Word of God.

*Ephes. 3. 12.*

*In whom we haue boldnesse and acceffe, with confi-  
dence by the faith of him.*

L O N D O N,

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*A*  
TREATISE  
OF FAITH,

AND  
SOME FRVITS

THEREOF.

EPHES. 3. 12.

*In whom wee haue boldnesse  
and acceſſe, with confidence by  
the faith of him.*



He Apoſtle in  
the former ver-  
ſes, ſheweth by ma-  
ny ſcenes of  
ſcandalous and  
glorious of the Goſpel, and  
his

his Office, and Ministerie in preaching of it, aduancing it farre aboue the Law, and the Ministerie of the Church in former ages. The Gospel he commends, and sets forth especially by the subiect matter thereof, which is Iesus Christ. In this verse, he continueth his praise of the Gospel, from the sauing fruits and effects, as its receiued by faith, and Christ the subiect matter thereof rightly apprehended.

The principall scope of the Apostle in this verse, after his commendations of the Gospel, is, to shew the excellencie of faith in the gospel apprehending Christ, aboue all naturall faith, and confidence in any creature, and aboue all faiths, and religions in the world, as the

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onely sure and infallible  
meanes of saluation. This  
excellencie of true sauing  
faith in Christ, is set forth  
from the vertues, or fruites  
it brings forth in the heart,  
and soule, or inner man of  
him that hath it, such as no  
other faith, or any other Re-  
ligion, that leads vs to any  
other creature, or meanes,  
or name vnder heauen, or  
in any other Gospel or do-  
ctrine can breed, that is, that  
*αὐτοματῶς & συζευχῶς*, that acceſſe  
to God by Manuduction,  
with that confidence, and  
freedome of speach; There-  
fore hee inferres by way of  
exhortation in verse 13. that  
they should shew forth these  
vertues of their faith in all  
afflictions, and not faint.

The Exposition of the  
words *αὐτοματῶς* signifieth Ma-  
nucti-



Gen. 3. 24

Heb. 10.  
19, 20.

nuduction, or leading by the hand to God, 1. *Pet.* 3. 18. Which being performed by Christ our Mediatour the Sonne of God, taking vs by the hand, we goe with boldnesse & confidence to God. This wee haue in, and by Christ the second *Adam*. The necessitie whereof, is raised from this ground originally; That whereas the first *Adam*, and his posteritie were cast out of Paradise from all fellowship with God, and from the tree of Life, the way shut vp against him, and kept with a *Sword drawne, full of Terror, and Horrour*; Christ Iesus the second *Adam*, not onely opens the way againe by *his blood, and makes a new lining way*, but takes vs by the hand to lead vs to God, with

*and some fruits thereof.*

9

with boldnesse and confidence, remoouing all matter of feare, and the sword shaken. This is also opposed to that going to God by the old Church vnder the Law, at mount Sinay, in the giuing of the Law, and first Couenant of workes, by the Manuduction of *Moses* their Mediatour, *Gal. 3. 19.* They had not this Manuduction with this confidence: they stood a-farre off trembling, and might not goe vp into the mount to God: *Yea so terrible was the sight, that Moses himselfe* their Mediatour said, *I feare and quake. Hebr. 12. 21.* And whereas all this came originally by receiuing, and admitting the deuill and his counsell, & beleeuing his false gospel

WISTOM ANTH.



A&amp;s 7.37.

and promises : So contrarily, all this good comes to vs, by beleeuing Christ Iesus the Son of God, whom God hath sent from Heauen to vs, to redeeme and saue vs, *that great Prophet whom God hath raised up to vs, of our brethren like to vs, and by receiuing him for our King, Priest, and Prophet by faith, (as witness is,)* such a one as God hath sent, and given him to vs. Also by faith in *Moses* the people had accessse to God, and by taking, and following him their Prophet, they came neerer to God, and God to them, then any other Nation and people, as *Deut. 4.7. What Nation is there to whom the gods come so neere to them, as our God is neere to vs in all* *that*

that wee call to him for, yet had not they by Moses that ~~was~~ so neere to God, nor with that confidence, as now all Nations haue by Christ.

*παρρησία* signifieth open manifestation and appearance, with glorious liberty which stands in lifting vp of the face & countenance, and in freedome of speech: its opposed to the effects of the sentence of condemnation by the Law, when malefactours and guiltie persons, arraigned and convinced by evidence of inditements, that they can say nothing for themselves, beeing abashed and confounded, haue both their mouthes stopped, and their faces couered, and so carried away to execution. This

B 4

appeares

Such as were of forward disposition and free spirits to expresse themselves boldly without feare of their aduersaries, were called *παρρησιῶν ἀνδρες* Arist Rhet. lib. 2.

Gene 4.  
13, 14.

appeares in the arraignment, and sentence passed vpon Caine, which made him crie out, that *his punishment was greater then hee could beare, because hee was cast out from the earth, and from Gods face hee should bee hidden hauing his owne face, as couered with eternall shame, neuer to come to appeare before God, to sacrifice or pray to him. But hee that beleeueth in Christ shall not be ashamed.* 1. Pet. 2. 6. Rom. 10. 11. *Ha man after the sentence of death was passed on him, his face was couered, and hee had out of the Kings presence, neuer to appeare more before him. And this is the state of all the damned, vpon the last sentence of condemnation passed on them,*

them,

and some fruits thereof.

19

them, that they are punished  
with eueralasting perdition ~~and~~  
~~separate~~ from the face and pre-  
sence of the Lord. 2. Thes. 1. 9  
neuer to come and ap-  
peare before him, nor to  
speake, or to pray to him, or  
to praise him, and for con-  
fusion of face and shame,  
with the mountaines to fall  
on them, and the rockes  
to couer them. Contrarie  
to this woefull estate of the  
damned, is this blessed and  
glorious ~~condition~~ of the Saints  
by the sentence of the iusti-  
fication of life in Christ  
that without shame or fear,  
they may come before  
God with open face, ~~and~~  
~~in~~ 2. Cor. 3. 18. (and  
not as Moses with his face  
couered). may behold the  
glory of the Lord with open  
face, and be changed into it.

verse 23.

verse 18.

B 5

For



For hauing our sinnes pardoned, and our persons receiued into fauour with God, wee may behold his face and glory, as reconciled in iustification, and so are changed into it more and more, in sanctification from glory to glory. Whatsoever boldnesse of face, and glory of countenance, or libertie of speach, wee may haue towards men, in and by our selues, and our workes; wee haue none towards God but by Faith in Christ. *Rom. 4. 1.* First the Law *indites, arraignes, and stops our mouth,* as *Rom. 3. 19.* shame and confusion couers our faces, and then *Christ lifts up our head,* as *Psal. 3. 3.* *Thou art my glory, and the lifter up of my head:* Yea, hee appoints

noints our head with oyle,  
& giues vs the oyle of glad-  
nesse, for the spirit of hea-  
uinessse, 2. Cor. 1. 21. 1. Ioh.  
2. 20, 27. as God hath crea-  
ted oyle to make the face  
to shine gloriously. There-  
fore contrarily, by the law  
in humiliation, they cast  
durt on their heads, and co-  
uered their faces in plea-  
ding their guiltinesse, and  
in dayes of fasting the Pha-  
rises were ~~enough~~. Now  
Christ our high Priest was  
annointed with this oyle  
of gladnesse aboue his fel-  
lowes, that it might lift vp  
his face for vs, in the sight  
and presence of God to ap-  
peare before him, and wee  
receiue an anointing from  
this holy One, and hee an-  
noints our faces with oyle  
of ioy, for this ~~word~~ which  
word

Mat. 6, 16.



word signifies specially freedome, and glory of speech in prayer, or praises of God; and thanksgivings, for in Christ wee haue a new mouth, a new speach, tongue, and language of Canaan. The end of mans creation being chiefly to glorifie God; *Adam* was created with an excellent mouth and tongue, wherewith to glorifie him, which was his greatest glory, life, & happines: but by hearkning to Sathans blasphemous mouth, and tongue, belying and dishonouring God, and beleeuing it, he and all his posteritie, haue lost their naturall mouth, tongue, and language, and haue the mouth and language of Satan, readier to blaspheme and curse God, then

*and some fruits thereof.*

13

then to pray to him, or to  
praise him; and being man  
become earth, and lacking  
the Image and Glorie of  
God, and *borne of the earth*,  
*he speakes of the earth*, as an  
earth-worme, with an  
earthly mouth rising out of  
the dust: As Satan is a lyer,  
so is euery man from the  
wombe, going astray, and  
speaking lies. Therefore  
Christ giues a new mouth,  
tongue and language, if we  
hearken to him as our only  
Prophet and *Rabbi*, and a  
new *uassines*, by his spirit of  
Glory in vs, according to  
his gracious couenant in  
Christ, *Isa. 59. 21.* And  
*I will make this my couenant*  
*with the, saith the Lord: My*  
*spirit that is upon thee, and*  
*my words which I haue put*  
*in thy mouth, shall not depart*  
*out*

*Ioh. 3. 31.*

out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede from henceforth and for ever. Therefore Christ is called the Truth. *Iohn* 14. 6. But first he is the Way, then the Truth; our Way to God, and our ~~as Priest~~ as Priest, and then is he the Truth, and giues vs a new mouth.

But these particulars appeare more fully in the observations: only thus much for unfolding the text, and the sense of the words.

Wherein wee consider two parts. 1. The Excellencie of Faith in Christ set forth by two vertues or workes in the heart and inner man.

1. Access to God, or Manuduction with boldnesse

nesse or confidence, or a confident accesse to God by Manuduction.

2. Παρρησιαν, Glory of face with liberty of speech.

2. The limitation of this excellencie and of these vertues; They are not in the whole man and belceuer, but *as* that is so farre, as he is in Christ, not as he is or euer was in the first *Adam*, or as he is in nature, in the flesh, and world, or as he is in any other estate and condition in this life, or that any man can haue in any other Religion then by Faith in Christ. And whereas the childe of God may complaine that hee finds and feeles contrary to all this, feare, trembling, flying from God, shame of face for his sinnes, and his mouth



mouth often stopped, and not able to pray or praise God:

Answer is here made; It is true, so farre as we are not in Christ, and haue nature and flesh in vs; but as we are in Christ, we haue all this contrary good. 1. *De Iure*, though not *de facto*, by right, though not by full possession. 2. Wee haue these in some measure, though mixt with contrary corruptions. 3. We may haue more, if the fault be not in our selues. 4. We shall haue all these in full measure. 5. These are prepared for vs in Christ, and our Faith in Christ will grow vp to these, and increase with the increasings of God and of Christ, if we pray, as *Paul* here doth for these

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these *Ephesians*, so they may haue all this in Christ, and that their Faith may grow and haue these vertues working in them, as in the verses following, *verse* 16, 17, 18. which imply, that they had them not as yet from Christ; as they should haue hereafter, but were only laid vp and prepared for them in Christ.

The summe then is, that no Faith, nor Religion giues that accessse to God, with that boldnesse, so cheerefull and glorious a countenance, such a mouth to praise God, to pray, and speake freely to God, to powre out our hearts before him, that giues such a Spirit of prayer, and of Adoption to cry *Abba* Father, to make a man bold  
to



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these *Ephesians*, so they may haue all this in Christ, and that their Faith may grow and haue these vertues working in them, as in the verses following, *verse* 16, 17, 18. which imply, that they had them not as yet from Christ; as they should haue hereafter, but were only laid vp and prepared for them in Christ.

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to

to plead with God, *εἰς τὸν Θεόν*,  
to stand vpon interrogato-  
ries with God, and to parle  
with him, especially when  
Satan, sinne, and consci-  
ence accuse.

Now these vertues are  
not sanctifying graces in vs  
in their full perfection, but  
they are such blessings and  
benefits in Christ, as Faith  
drawes from Christ. Ther-  
fore he saith; *ἐν ᾧ* in which  
Christ they are, as in the  
proper naturall subiect,  
roote, and fountaine and  
Head, and which Faith  
drawes and receiues from  
Christ or possesseth in him,  
and therefore he saith *ἐν Χριστῷ*. and so I come to the  
obseruations. *ἐν ᾧ* in whom,  
that is in Christ. By Christ  
dwelling in vs, we haue and  
exercise these vertues of  
Christ;

Christ; or Christ shewes  
himselfe to be in vs, and we  
to be in him by these ver-  
tues. All sauing good things  
in vs, are sauing vertues, in  
and from Christ. *Rom. 8. 2.*

*1. Pet. 2. 9. To shew forth the  
vertues of him that hath  
called you out of darkenesse.*

As the soule shewes it selfe  
to be in the body by the  
life and vertues it exerci-  
seth in the body, such as  
the body it selfe hath not  
by its naturall humors: So  
Christ exerciseth such ver-  
tues in the heart and soule  
of a Christian, as the heart  
and reasonable soule haue  
not naturally.

As a man shewes him-  
selfe to dwell in a house, by  
the wisdom, authoritie,  
power he exerciseth there-  
in: So Christ to dwell in



vs by faith as in his house, not  
 when he exerciseth his ver- bod  
 tues in vs, *Eph. 3. 17. Heb. the*  
*3:6. Whose house ye are if* qui  
*ye hold fast your confidence* swa  
*and hope of your reioycing;* 7. 9  
*&c. 1. Cor. 1. 30, 31. Col. 2. 6.* whi  
*As ye haue receiued Christ* forc  
*Iesus the Lord, so walke in* bers  
*him: And by his life, ver-* to a  
*tue, and strength to doe all* 12.  
*things, and not by the* he d  
*strength of nature, and of* the  
*your naturall spirit, as Paul,* sinf  
*Philip. 4. 13. I can doe all* can  
*things by the helpe of Christ* ly a  
*strengthening me. Rom. 8. 10.* For  
*If Christ be in you, the bodie* hau  
*is dead in regard of sinne, but* the  
*the Spirit is life in regard of* Gal  
*righteousnesse, that is, the* A  
*bodie lies dead from sinfull* bita  
*actions and motions, from* poss  
*which a mans naturall spi-* the  
*rit, wit, and pollicy can-* and  
 not

not reſtraine him, and his  
bodily members to make  
them lye dead, but rather  
quicken and powerfully  
ſway them. *Rom. 3. 15. and*  
*7. 5. The paſſions of finnes*  
*which are by the Law, haue*  
*force & vigour in our mem-*  
*bers, to bring forth fruit un-*  
*to death, and Romanes 6.*  
*12. but if Chriſt be in vs,*  
*he deads theſe, ~~and ſubdueth~~ ſubdueth*  
*the paſſions of finnes or*  
*ſinfull paſſions, that they*  
*cannot worke in our bodi-*  
*ly and earthly members;*  
*For they that are Chriſts*  
*haue crucified the fleſh with*  
*the affections and the luſts,*  
*Gal. 5. 24.*

As Satan ſhewes his ha-  
bitation in man as his houſe  
poſſeſſing as a ſtrong man  
the pallace of the minde,  
and heart in peace, by the  
vigour

Reason.  
Luk. 11. 21



vigour hee exerciseth in  
lwaying their minds, wils,  
and lusts, as *Eph.* 2. 2. *Iohn*  
8. 44. 2. *Corinth.* 4. 4. So  
Christ.

*2. Reason.*

We are the children of  
the first Resurrection, be-  
gotten of Christ, risen from  
the dead, 2. *Pet.* 1. 3. by the  
greatest vertue and power  
of Christ quickning the  
dead, 1. *Peter* 3. 21. Wee  
are not only begotten of  
Christ, by vertue of his  
Prophetick office, as he is  
light, as Hypocrites only  
inlightned are: but we are  
begotten of Christ by ver-  
tue of his Priestly office as  
crucified for vs, vnto A-  
doption and Iustification of  
life, and by vertue of his  
Kingly office, as risen from  
the dead to Sanctification,  
and participation of his Di-

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uine nature, 2. *Pet.* 1. 4. As Christ was discerned and differenced from all the sons of men, to be knowne to be the Sonne of God, *ignis* *Rom.* 1. 4. by his resurrection from the dead; as the first begotten from the dead, *Col.* 1. 18. So are all we his yonger brethren, by the same Spirit of power raising vs to a new nature and life with him, *Rom.* 6. 4, 5. *Col.* 3. 1. and 2. 12. *Eph.* 2. 6. we are discerned and differenced from all the naturall sonnes of men.

That we may know whether we haue Christ in vs or no, we must examine, tempt, and trie our minds, hearts, wils, affections, what vertues of Christ worke in them and sway them; such as are proper to Christ, and

*Vse.*

and which no creature else  
 can exercise in vs, 2 Cor. 13.  
 5. 2. Cor. 4. 10. *As we beare*  
*in our bodies the dying of the*  
*Lord Iesus*, that is, the grea-  
 test miseries and afflictions,  
*So the life of Iesus is mani-*  
*fested in our mortall flesh,*  
 that is, his greatest quick-  
 ning, comforting vertue,  
 when no creature can doe  
 our mortall bodies any  
 good, in sicknesse or in  
 death, or other infirmities.  
 Christ is not only our light,  
 but our light of life; that  
 is, in whom we haue not  
 only light of knowledge,  
 but the same a quickning  
 knowledge, putting life in  
 to our wils, and affections,  
 & bodily members to pra-  
 ctise what we know. The  
 Hypocrites light of know-  
 ledge, is like the candle  
 light,

light, which quickens nothing: the Saints light of saving Knowledge, is like the Sun-light, which quickens hearbs, trees, plants: our light of naturall reason, Philosophy, Pollicy, cannot so quicken vs, and make vs so lively and vigorous to good duties, as this light of the saving Knowledge of Christ, *Eph. 4. 20, 21, 22.* Let vs shew forth the vertues of Christ our light in vs, *Eph. 5. 8. 1. Pet. 2. 9.* A man may haue a wonderfull light of Knowledge in the lanthorne of his braine, and yet his heart, will, and affections lye as dead as stones from desire or endeauour to embrace or praetise the good hee knowes, and haue no vertue from Christ, to liue,  
C walke,



walke and fructifie.

2.

This is for comfort to such, as though they cannot feele Christ in them, nor faith possessing Christ; as long as Christ shewes himselfe to be within by such vertues exercised in them, they may know themselves to bee in the faith, and that Christ by faith is in them, 2. Cor. 13. 5. For as many haue Satan in them, that doe not know or feele, or beleue Satan to be in them: So many haue Christ, &c. and as many in-tertaine Satan in them, by receiuing his lying Gospel, and promises of wealth, peace, comfort by sinning, and his temptations and perswasions to sinne: So we receiue Christ when we beleue and receiue his  
perswa-



perswasions, and temptations to good duties, and suffer the words of exhortation, and beleue his promises, and gladly embrace his word. Therefore such as so did, were baptized into Christ for scale and assurance that Christ was in them, *Acts 2. 41. 2. Iohn verse 9. See Iohn 14. 23. If any man loue mee, hee will keepe my words, and my Father will loue him, and we will come vnto him, and make our abode with him. Adam, and Eue, and Iudas receiued Satan into them, when they receiued his counsels and temptations, and suffered themselues to bee swayed thereby; So cōtrarily we receiue Christ. If when wee giue place to wrath, we giue place to the*

*Eph. 4. 26.  
17.*

*Diuell*, counselling and exciting vs thereto; then contrarily wee giue place to Christ and receiue him into our hearts, when we receiue his Gospel of peace, counselling, and commanding vs peace, and loue, by reasons from the Gospel, that is, from his loue and peace towards vs. Euery one that harbours willingly in his heart any knowne sinne, and sinfull suggestion of Satan, he intertaines Satan; the malicious man hath a furious Diuell, the wanton a voluptuous Diuell. So he that regards no sinne in his heart, but casts it out, Christ perswading him thereto by his Gospel, and not the Law alone informing him by terrors; He that turnes from sinne vpon  
such

such suggestions, perswades, makes to him Christ by faith. And Faith receiuing Christ by the prophet and only his Disciple, the only Way and before Repentance is nothing else, living in Christ, he receiued him shewing forth of Christ, and Christ to walk. For is the life and Christ receiued Truth, and Law, all our Wisdom, our sanctification, Redemption, of life. What is but living and

*and some fruits thereof.*

29

h suggestions, promi-  
persuasions, as Christ  
kes to him, he receiues  
rist by faith first.

And Faith beleeuing and  
eiuing Christ for Pro-  
et and only *Rabbi*, to be  
Disciple, and as the on-  
Way and Truth, it goeth  
ore Repentance, which  
othing else but a wal-  
g in Christ, as we first  
eiued him by faith;  
wing forth the vertues  
Christ, and the life of  
rist to walke as he hath  
ked. For Repentance  
the life and vertue of  
rist receiued as our way,  
th, and Life, and made  
our Wisedome, Righte-  
nesse, Sanctification, and  
emption, and our light  
ife. What is Repentance  
liuing and walking in

*Vse.*

C 3 Christ!

Christ: For out of Christ euery motion is to death, and hell; and can a man walke in Christ, before hee haue Christ by faith in his heart, *Coloss. 2. 6. As yee haue receined Christ Iesus the Lord, so walke in him.*

Thus we see that all sa-  
uing good things, are sauing  
vertues in and from Christ.  
Now how, and by what  
meanes, do we receiue and  
draw these vertues from  
Christ, or inioy them in  
him?

*Ans.* This is only by faith  
of him *what doth*, that is, by  
Faith receiuing or going to  
Christs person, pitching on  
him alone as reuealed and  
offered in the Gospel.

*By Faith  
of him.*

*Doct.* Faith in Christs  
person, Name, is the only  
meanes of receiuing all sa-  
uing



and some fruits thereof.

31

uing vertues from Christ.  
*Rom. 3. 22. Act. 3. 16.* When  
we beleue the Gospel and  
glad tidings offering vs  
Christs person with all his  
benefits and vertues, and  
behold him to be such a  
one towards vs, as the Gos-  
pel reueales and offers him  
to vs, that is, as *1. Cor. 1. 30.*  
our Wisedome, Righteous-  
nesse, Sanctification, and  
Redemption; our King,  
Priest, and Prophet; then is  
he indeede become such a  
one towards vs, and we are  
made spock in him; *2. Cor. 3.*  
*as beholding as in a tro-*  
*ving glasse, viz. the Gospel,*  
the glory of the Lord, with  
open face, we are changed  
from glory to glory; For  
in the Gospel, God sets  
forth Christ before our  
eyes, *Rom. 3. 25.* *velut in speculo*



as the Mercy-seate was exalted and lifted vp before the eyes of the people, that all may looke vp to him as *the only Propitiation through faith in his blood*, and so finde mercy and peace with God. Faith looks vp to this Propitiation or Mercy seate, and to this brazen Serpent thus lifted vp in the preaching of the Gospel, and so finds healing vertue. It directs our thoughts and desires to Christ in the sense of all sinne and misery, as offered in the Gospel for cure, and so receiues remedie. *Isay 45.22.* Looke vnto mee and yee shall be saued, all the ends of the earth, &c. Looke not vnto lying vanities.

Gal. 3.1.

O foolish *Galathians*, who hath bewitched your eyes,

eyes, that is, corrupted your  
minds and iudgements, and  
drawn away your thoughts  
and desires from Christ,  
that ye should not looke vp  
to him, who by the Gos-  
pel is so cleerely manifested  
and described before your  
eyes: that yee should not  
obey the Truth, beleeuing  
Christ to be such a one to  
you, as the Gospel offers  
him to you; but looke a  
squint to circumcision and  
workes, and other meanes  
of saluation. Beleeuing the  
Word of the Gospel, offer-  
ring vs Christ, and embra-  
cing the same gladly, we  
receiue Christs Person and  
all that is his, and inioy  
them by this only meanes  
as fully as any creature can  
injoy any naturall good, by  
any naturall meanes, as trees

C s inioy

injoy the earth and sap of it by their roots, so by faith in the Gospel wee injoy Christs person, and all the sappe of the Spirit of Life in him, *Coloss. 2.6,7.* As the members injoy the Life and Spirits of the Head, by the bond and vnion of the nerues and arteries: So we the members of Christ by this Faith, receiue the spirit of life from Christ our Head, *Rom. 8. 2.* with *Gal. 3.2,5, 14.* As meate is receiued and injoyed by eating, light by looking on it; So is Christ by Faith. By Faith in the Gospel, and promises we know Christ, we taste him, and feede on him. *1. Pet. 2.3.* Wee are rooted in him, built on him, *Col. 2.6.* vnitied to him. By it we receiue his Person, and are begotten

begotten by him into his Nature and life, *Ioh. 1. 12, 13.* By Faith we goe to his Person and receiue life, *Ioh. 5. 40.* *Ye will not come vnto me, that ye might haue life;* and wee are made liuing stones by comming to him *this liuing Stone, 1. Pet. 2. 4.* By this Faith we are built on him as on a Rocke, and the gates of Hell cannot preuaile against vs, *Math. 16.* By Faith we walke in him, *Col. 2. 6.* We eate his body, and drinke his blood; that is, we enjoy all the Diuine vertues of his Godhead, and the merits of his Person in all his sufferings, and that fulnesse of the Godhead as dwelling in him bodily; that hee is Emanuel: God with vs, and we are filled with all fulnes of God, and  
all



all this only by beleeuing the Gospel, that there is no facultie or vertue of soule or body, of man or any creature that can inioy any naturall good belonging to it, more fully and surely, then we may inioy Christ, and his Person, life, merits, vertues by Faith in the Gospel only and the promises. Hereby we know him, we taste him, we are rooted in him, built on him, vnited to him, married to him. Such is the necessitie and vertue of Faith in the Gospel, that by it, the Sonne is ours, we haue and possesse him for our owne, euen his Person as our Husband, and his vnsearchable riches. See *1. Ioh. 5. 9, 10, 11, 12, 13.*

*¶*

Would we then inioy Christ,

Christ  
there  
Wor  
brace  
mean  
suffici  
nance  
get m  
the G  
of C  
teous  
Christ  
riches  
are in  
need  
who  
uen,  
into t  
be ne  
and  
Christ  
cedin  
exalte  
rified  
Saluat



Christ, and his benefits? there is no meanes but his Word, and Gospel embraced by Faith; and this meanes is infallible, and all-sufficient by Gods ordinance. Therefore care to get nothing, but Faith in the Gospel, that the word of Christ may dwell plentifully in vs, and then Christ himselfe, with all his riches, and saving benefits are in vs, *Colos. 3. 16.* Wee neede not take thought, who shall ascend vp to heauen, or who shall descend into the deepe: if the word be neere vs in our mouth, and in our Heart, then Christ descending, and ascending, both abased, and exalted, crucified, and glorified, and all-sufficient to Salvation is ours, and in vs,  
as

as *Rom.* 10. 4, 6, 7, 10. Say not; what may I doe to obtaine eternall life, and as *Iohn* 6. 29. to worke the workes of God, to serue him, that wee may earne the bread of life; This is all the worke, that God requires, and meanes of obtaining all sauing good, to beleeue in him, whom hee hath sent, first from Heauen to Earth by incarnation, & now to all of vs, by the preaching of the Gospel; *Act* 13. 26. *Eph.* 2. 17. & *Eph.* 3. 6. receiuing the promise of Christ by the Gospel; wee are made one body with him; and the whole Church, and inheritors of all the same sauing good: Christ hath ordained, and Sanctified this meanes only, and infallibly to conuey himselfe

himselfe into vs, his spirit,  
life, righteousness, merits,  
and not the Lawe, or any  
workes, or merits of man,  
or any creature, *Gal. 3. 2,*  
*3, 4.* Obey Christ the Son,  
*Iohn 3. vlt.* Stumble not at  
his word, *1. Pet. 2. 8.* bee  
not offended at it, *Ioh. 6. 60,*  
*61, 67, 68, 69.* heare Christ,  
*Matth. 17. 3.* this great Pro-  
phet, *Act. 3. 22, 23.* and hee  
will giue the holy Ghost to  
them that obey him, *Actes*  
*5. 32.* The reiecting of the  
Word, is the reiecting of  
Christ, the receiuing of it,  
and his Ministers, is the re-  
ceiuing of Christ. *Iohn 14.*  
*21,* and *13. 20. 2. Thessa.*  
*1. 10.*

Abandon Transubstanti-  
ation, Crucifixes, Reliques,  
*Oralem manducationem* for  
by none of all these doe  
wee

Vs.

wee inioy Christ : which  
Idoles, the Deuill taking  
away the Word, and  
Gospel, hath substituted in  
the roome to hold Christ  
by sense, and not by Faith.  
Admit wee could receiue  
Christ by sense, yea, and fill  
all our senses with him; yet  
our soules could neuer bee  
saued by him, nor inioy his  
sauiing merites, and vertues,  
which can neuer come into  
the heart but by Faith, and  
*the riches of the full as-  
surance of vnderstanding, in  
comprehending the mysterie  
of God the Father, and of  
Christ, which made Pauls  
preaching so full of agony  
and difficultie, Colos. 2.1,2.*  
which needed not if it  
were sufficient to saluation,  
to communicate Christ to  
the senses internall, or ex-  
ternall.



ternall. But Christ is in-  
ioyed of the soule vnto sal-  
uation, onely of true belee-  
uers through Faith, *Ephes.*  
3.17. who often haue least  
feeling and fruition of him  
by sense, and hee is often  
most tasted of Hypocrites  
by sense, and felt by out-  
ward comforts, who least  
injoy him in their hearts  
by Faith of the Gospel, and  
promises to saluation. It was  
an easie thing, for *Paul* to  
give a tast of Christ to the  
senses, but it was his agonie  
as hee saith, *Colos.* 2.1. and  
his child-bearing paines to  
forme Christ aright in their  
hearts, as *Gal.* 4.19. and so  
to giue their hearts sound  
and sauing comfort indeed,  
*Colos.* 2.2.

Hauiing shewed that all  
sauiing good things in vs, are  
sauiing

saving vertues, in, and from  
 Christ; and how, and by  
 what meanes wee receiue  
 & draw these vertues from  
 Christ, or inioy them in  
 him. Now in the third  
 place, we come to consider  
 these saving vertues in par-  
 ticular, whereof here are  
 two specified, the most sa-  
 uing, which respect God as  
 their object, and the state of  
 iustification before God, &  
 not so much our estate of  
 sanctification before men;  
 and these are two, first  
~~confidence in Gods promises~~ confidence  
 doth access to God, or ac-  
 cedes in introduction, which  
 confidence to God; se-  
 condly, ~~namely~~ boldnesse of  
 open face with libertie of  
 speech, for so much doeth  
 the signification of the  
 word import, as may ap-  
 peare,

peare, 2. Cor. 3. 12, 13. and  
as shall further appeare in a  
larger unfolding of the text  
in the next Sermon.

*Hyperbolici* this word im-  
ports two things, first ac-  
cesse to God, secondly the  
manner, by leading, or Ma-  
nuduction, whereof I will  
speake in the next Sermon.

This the priuiledge of  
Gods Saints and people,  
they haue neere accesse vn-  
to God, and into God by  
Faith; not onely to be-  
hold, and contemplate of  
God a farre off, but their  
hearts & soules draw neere  
to that light which none  
can attaine vnto, *our teachers.*

Therefore the phrase *vision*  
*in this* not onely to beleeue  
God, or beleeue that there  
is a God, but by this faith  
to enter into God, so dwell in  
the

i.

1 Tim. 6.  
16.

Pfal. 90. 1.

Pfal. 63.

1. Iohn 3.

Pfal. 17.

Mat. 23. 37.

Pro. 18. 10.

*the secret of the most High, and to abide under the shadow of the Almighty, to lodge in his bosome, and hide our selues with him, and under the shadow of his wings, to dwell in God, and God in vs, that he keepes vs as the apple of his eye, and hee gathers vs as the Hen doeth her chickens under her wings. Hee beares vs as his Lambes in his bosome; the Name of the Lord is a strong tower, the righteous runne to it, and into it, and are exalted: there is intimate communion betweene God and vs in our hearts, and soules. For in Christ his nature is fatherly to vs, not a consuming fire, as to wicked men, and vnregenerate: He is the naturall element of a regenerate heart, and*



and soule, wherein it liues,  
mooues, and workes all its  
workes in God, *Iohn 3. 21.*

¶ *¶* Euery parent giues  
free accessse to its birth to  
come to it, and to hide its  
selfe in its bosome : how  
much more God the Fa-  
ther of mercies ? This is  
our priuiledge by the  
Gospel. In the olde Testa-  
ment, none could so much  
as see God and liue ; no  
man could warrant his  
heart to goe vnto God.

Make this thy onely re-  
fuge in all dangers, and  
troubles, hauing such a Fa-  
ther to flie vnto. *Hos. 14. 3.*

*Asshur shall not saue vs, nei-  
ther will we ride vpon horses,  
neither will wee say any more  
to the workes of our hands,  
Tee are our gods : for in thee  
the fasherlesse findeth mercy.*

Thus

*Use.*

Thus faith every true be-  
leeuing, & repentant soule,  
and this is the worke of  
Faith and of true Repen-  
tance: If wee can call God  
Father, wee haue free ac-  
cesse to him, and into his  
bosome, and vnder his  
armes wee may hide our  
selues with him.

*Vse.*

This is our happinesse  
that wee are not Orphans,  
but wee haue an euerliuing  
Father to flie and to runne  
vnto, and to hide our selues  
with him from all sinnes,  
temptations, dangers, trou-  
bles, enemies. Wee need  
not flie from God, but vn-  
to God from all euills, euen  
our sinnes to him, whom  
by sinne we haue offended,  
1. *Sam.* 12. 19, 20, 21, 22.  
Count this thy onely hap-  
pinesse, and reioyce in it.

How

*Pse.*

How great is their misery that want this; If God bee shut vp against vs, all creatures are shut vp: wee are as *Cain*, runnagates vpon the face of the earth. If wee haue no access to God, whither shall we flee from his presence, who is present in all places? All our finnes, and all euils, and miseries finde vs out, wherfoeuer wee hide vs, if wee haue not him our Sanctuary, and inward Holy place to hide vs, as his secret ones, to abide vnder the protection of the Almighty. Wee haue in God alone, a secret hiding place, and Sanctuary to retire our selves vnto, where no devils, finnes, enemies, crosses, though they make hue and cry, and fierce pursuit after

ter

ter vs, as blood-Houndes,  
 may bee able to finde vs.  
 God hath such a secret bo-  
 some, and hiding place for  
 his children, such a refuge  
 and Sanctuary, whither  
 Christ himselfe is entred,  
*Heb. 6.18,19,20.* euen Iesus  
 our forerunner, and is now  
 safe aboue the reach of all  
 deuils, and men, and hath  
*raised vs vp together, and*  
*made vs sit together with*  
*him, in these* ~~trugnius~~ <sup>trugnius</sup> *most*  
 High, Heavenly places of  
 refuge, *our life is hid with*  
*Christ in God our Father,*  
 and neither *famine, perill,*  
*sword, can separate vs from*  
*the loue of God; in Christ*  
*Iesus.*

Rom. 8.35.  
 39.

*Vse.*

This is for our great  
 comfort, in all distresses,  
 dangers, miseries, when all  
 creatures are shut vp a-  
 gainst



gainst vs, and all wayes, and  
 meanes of redemption, e-  
 scape, and deliuerance from  
 enemies, and euils, if wee  
 haue this *new way*, this new  
 and living way made for us,  
 we are safe; and contrary,  
 if all creatures opened their  
 bosome to entertaine vs,  
 and the world loue vs, as  
 her owne, and foster vs:  
 though nature should com-  
 mand all her children, and  
 forces, to aide, and enter-  
 taine vs, so that wee could  
 make our nestes in the  
 clouds: yet if God bee a-  
 gainst vs, hee will plucke vs  
 thence, he will hunt vs with  
 blood-Hounds, and draw vs  
 out with fishing hookes.  
 Therefore repaire to God,  
 and prepare thy place of  
 refuge with him, against  
 the euill day, acquaint thy

Heb. 10.  
20.

D

selfe

selfe with his bosome, and  
secret loue dayly, that in  
may bee thy present helpe  
in time of trouble, and o-  
pen to thee, and not locked  
and shut vp in time of dan-  
ger. *Psal. 42, Hee is my pre-  
sent helpe, and my God.*

*Es 5. 7. In whom,*  
that is, in Christ wee haue  
this accessse, and entrance to  
God, and Faith giues in,  
and workes it for vs, not  
in our selues, our workes,  
merites, righteousnesse, or  
by the mediation of any  
Saint, or Angel: No crea-  
ture can make way for vs  
to God, but Christ his  
Sonne. *Rom. 5. 2. 1. Pet. 3.*  
*18. Who died for sinners, the*  
*iust for the vniust, that he*  
*might bring vs to God, Iohn*  
*14. 6. I am the Way, the*  
*Truth, and the Life: no*

and some fruits thereof.

51

man commeth to the Father, but by me. No way to God, but Christ, no entrance to him, but by his Sonne. By Satan, and Adam, wee were led out of the way, banished, and separated from God, the de- uill teaching, and leading vs a false way, how wee should come to bee Gods, knowing good and euill, and so lead vs in the way of perdition, from God: this hee did by lies, and falsehood, deceiuing vs, and so killing vs, and euery sin, like Satan, its parent, doeth draw vs out of the way from God, and ~~draws~~ intise vs with promises of false comforts, profits, glorie, and so kill vs. *Iam. I. 18, 14. Rom. 7 II.* Now Christ, contrary to Satan,

D 2

and

Heb. 9. 11.

and to all sinne, as a Prophet hee teacheth vs the right way, and as a great high Priest of good things to come, and such as are truly good, and not onely hauing the shadowes of good things, hee giues vs true good things, by the word of truth, which is the Gospel, Heb. 9. 11. with 10. 1. Iohn 1. 17. This Law of shadowes was giuen by Moses, but Grace and Truth, comes by Iesus Christ: and whereas Satan and sinne, kill by deceit, and raigne ouer vs by death; Christ as King, and Lord of life, quickens vs. No man in sinne and Satan could so much as see God, and liue: but now Christ is both our way to God, and our Prophet, the Truth of

all



Pro- all shadowes, and ceremo-  
s the nies of the Lawe, as true  
great Priest, by whom wee goe  
things to God, and as King, and  
s are Lord of life, wee liue by  
onely him. Hee is our light, as  
s of Prophet, to shew vs the  
es vs way; hee is our Priest, to  
y the make the way to God; hee  
ch is our King, to make vs liue  
with in Gods sight, that we may  
Thi see etic, as *Hab. 14. Hee shall*  
giue make vs, and wee shall liue  
and in his sight. This is our  
Iesu confident accessse to God,  
atan without feare, that the  
receit sight, and presence of God,  
s by shall not kill vs. All the  
, and workes, righteousness, and  
s vs mediation of men and  
atan Angels, cannot make way  
God for vs to God, but onely  
Christ Christ his Sonne: Hee is  
d, the only way, and entrance  
th o to God.

Reason.

Luk. 16. 26.

Heb. 7. 22

Eph. 4. 9. 10

Heb. 2. 9.  
10.

For Gods loue, mercie, face, presence, are shut vp from vs, and infinitely remooued from sinners: yea, such is the contrarietie of mans corrupt nature, to Gods infinite, pure, and holy nature, that it infinitely separates, and remooues him from God, by such chasma, or gulfe, that onely by such a person, and high Priest, as is infinitely holy, separate from sinners, and higher then the Heauens, can this gulfe bee filled vp, to make way to God. Therefore Christ first descended into the bottome of our hell, and miserie, and from thence ascended, farre above all things, that hee might bee our ~~deuine mediator~~ to bring many children vnto Glory.

Heb. 2.

For

For be we neuer ſo nere  
God, in place, Church, or-  
dinances, yea, and haue  
God in our mouthes, and  
could eate his reall fleſh;  
yet our hearts, and natures,  
are infinitely remooued, and  
ſeparated from God, with-  
out Chriſt the Sonne of his  
boſome bring vs to him,  
and hee is Emanuel God  
with vs, ſo that *neither*  
*height, nor depth, can ſepa-*  
*rate vs,* the Sonne of God,  
the ſecond perſon, hauing  
brought vs ſo nere to  
God. For no euill is ſo  
great a meanes of ſepara-  
ting vs from God, as Chriſt  
is good, and a meanes to  
bring vs to God, the chiefe  
good. No euill of ſinne,  
or puniſhment ſo contrary,  
or remote from God, as  
Chriſt is nere to God, e-

Rom. 8. 29

Mat. 3. 17.  
Iohn 1. 18.

quall with God, and one  
with God, and pleaseth  
God, more then all finnes  
can displease him, *Matth. 3.*  
vlt. *My beloved Sonne in*  
*whom I am well pleased. Iohn*  
*1. The onely begotten Sonne,*  
*which is in the bosome of the*  
*Father, hee unfolds God to*  
*us, and makes vs neerer,*  
*and deerer to God: then*  
*sinne which comes out of*  
*the bosome of the devill,*  
*can make vs hatefull, and*  
*detestable to God, and this*  
*onely Christ can doe. To*  
*bring two such contrary*  
*natures together, as light,*  
*and darkenesse, Gods infi-*  
*nite pure nature, and our*  
*fleshly corrupt nature, must*  
*needes bee by an infinite*  
*meanes, of infinite merit,*  
*and vertue, God, and sinne*  
*are so contrary.*

There-



Therefore count all as  
doun, for Christ, to bring  
thee to God. Our wit,  
wealth, beauty, learning,  
righteousnesse, goodnesse,  
may make way for vs to  
men, and Kings priuie-  
chambers, and to mens  
Thrones, and Courts, *Rom.*

4. 1. But considered with  
our finnes, they are doun  
to God, and hee casts vs,  
and all ours as dung out of  
doores, see *Phil.* 3. 7. 8.

Hereby wee see the dif-  
ference betweene Philoso-  
phy, the glasse of the crea-  
tures, the Law of God, and  
the glasse of the Gospel. 2.  
*Cor.* 3. 18. In the Law, and  
in Philosophy this questi-  
on is much moued, and in-  
treated of, what the chiefe  
good, and happinesse of  
man is, and how it may bee  
D 5 attained,

Rom. 16.  
25.  
Ephes. 3. 5.

attained : but onely Faith in the glasse of the Gospel, resolues it fully. To see the face of God which is our life, and happinesse, to behold the Father of glory, and to attaine to this chiefe good, and by what way, and meanes to compass him, *is the mystery hid from the foundation of the world.*

The creatures all crie, and professe they are not the chiefe good, but point at God their Creator, and direct vs to him. The Law more cleerely shewes God to bee the chiefe good, but how we should attaine vnto him it shewes not, but but by a way impossible for flesh to goe, *Rom. 8. 2.* But the Gospel doeth more fully reueale God, as mans chiefe good, and shewes  
Christ

Christ to bee the onely way, and meanes of coming to him. Nature and Philosophy, and all wit of man, is dimme, and weake in seeing, and apprehending God the chiefe good; but its starke blind to discern the way, and meanes, whereby man, especially a sinner may come vnto God; *This is that hid wisdom, which God determined before the worlds to our glory, which neither eye hath seene, nor eare hath heard, nor euer entred into the hearts of man, nor Angel conceived, how once falling from God by sinne, they should euer bee able to recouer God againe, and come into fauour, and fellowship with him. For there is no way in nature, as*  
211 by

1. Cor. 2,

7. 2.

5. 1. 1. 1.

by creation to God; all way is hedged and stopped up by sinne. All naturall good things, have a naturall way prepared by creation, whereby to be attained; but there is no way to attaine to that supernaturall chiefe good; *its a light which cannot be attained vnto. 1. Tim. 6. 16.*

*1. Cor. 10. 1.*  
Ioh. 17. 3.

Gen. 28. 12

Luk. 2. 31.

Question.

Answer.

The way is now prepared by grace, that is Christ, the Sonne sent from Heaven, not borne by nature, is a naturall way, but sent from above as a Ladder reached up to Heaven, Gods saluation which he prepared before the face of all people. *Luke 2. 31.*

How is it then that wee are said, to prepare the way, *Matth. 3. 1.* Our preparation is for Christ, who is the way;

Its



*and some fruits thereof.*

61

Its not a way made by vs  
to God, but a fitting of our  
selves for Christ, who is the  
way, and that is as much as  
to vs lyeth, remoouing the  
things that hinder vs, that  
is our finnes by repentance,  
and by faith receiuing  
Christ. Not that repen-  
tance and Faith are our  
way, or any meanes to at-  
taine God our chiefe good,  
but as preparations & qua-  
lifications for Christ, who  
is the only way and meanes  
of obtaining God. For faith  
of it selfe and Repentance,  
dōe not suffice vs, or com-  
mend vs to God; but dis-  
pose vs for Christ to inioy,  
we and improve him, in  
whom we walke as in the  
way to God, and eternall  
life and happinesse. Faith  
and Repentance, and al  
good

good works are not worth  
 a rush, nor haue any vertue  
 to bring vs to God, but as  
 they are from Christ, and  
 doe vse & improoue Christ.  
 By faith we receiue and  
 choose Christ as the only  
 way to God, forsaking all  
 other waies, and meanes,  
 and by repentance wee  
 walke in Christ as in the  
 way to God. *Col. 2.6.* *As*  
*yee haue receiued Christ Je-*  
*sus the Lord, so walke in him:*  
 so that neither Faith nor  
 repentance are the way, but  
 Christ. Therefore as yee  
 haue receiued Christ by  
 faith, as the way, so walke  
 in this way by Repentance,  
 that is, forsaking all sinne  
 and all meanes of safetie  
 and lying vanities, make vse  
 of Christ Iesus, only for all  
 sauings good, *Who is made*

vnto

*and some fruits thereof.*

63

*unto vs of the Father, Wis-  
dome, Righteousnesse, San-  
ctification, Redemption, 1.  
Cor. 1. 30. For Faith, Re-  
pentance and all the works  
in the world without Christ  
cannot bring vs to God,  
and are of no worth with  
God, but as they make  
use and improouement of  
Christ.*

*Let vs therefore care for  
nothing, but to get Christ,  
and let Christ be the End  
of our Faith and Workes,  
All our gaine and advantage  
in life and death, and then  
let Christ alone for bring-  
ing vs to life, heauen and  
happinesse. Let vs by Faith  
make way for Christ, to  
come into our hearts, to be  
our Prophet, Priest, King,  
Shepherd, that we may  
receiue him, offering him-  
selfe;*

*Use.*

*Phil. 3. 12.*

selfe; and then hee will make way for vs to God, to heauen and eternall happinesse; Let vs as sheepe that goe astray daily, by Repentance *Conuert and returne to Christ the Sheeheard of our soules, 1. Pet. 3. vls.*

*To meditation,* Accessse with confidence, or a confident accessse, not such as was vnder the Law with feare and trembling, where the sight was so terrible, that *Moses* said, I feare and quake. See *Heb. 12. 12, 13. with verse 18, 19, 20.*

Wee come not before God as Diuels and Malefactors drawne into Gods presence, as before the Iudge with feare and trembling, to be arraigned unwillingly, inforced by conscience, nor yet as vncertaine



and some fruits thereof.

63

taine beggers that roue and  
wander vp and downe for  
helpe, and knocke at every  
doore, and so goe to Gods  
doore, but know not what  
intertainment they shall  
haue there. But wee haue  
good assurance, and good  
security, and go confidently  
in expectation of find-  
ing good entertainment  
with God; Heb. 12. 12, 14.  
*lift up your weak hands,  
and strengthen your feeble  
knees, and make straight steps  
to your feete, least that which  
is halting be turned out of  
the way, &c.* As if he had  
said; There is great danger  
and feare, we bee turned  
cleane out of the way, if we  
goe not confidently in the  
way. *Prov. 18. 10. The name  
of the Lord is a strong tower,  
the righteous runneth to it,  
and*

and is exalted. Running implies confidence, Psal. 33. 6. They shall runne to him, and their faces shall not be ashamed, &c.

*¶*

This the property and vertue of this true Faith in Christ the Sonne of God our Mediatour, whereby we must prooue and trie it, and difference it from all faith in all creatures, and all meanes out of Christ, and all that affiance that men can haue in any naturall worldly helpes, that this Faith in Christ, steeles the heart, and strengthens it with inuincible confidence, more then any faith in any religion or any creature in the world. It breeds *u*  
*a confident glorying and boasting.* 2. Chron. 20. 20. Trust in the Lord and ye shall be assured,

Heb. 3.

Rom. 9. 2.

ured, that is, your hearts shall be confident and free from those feares, scruples, anxieties, whereby carnall men that trust in earthly things, hang in suspense like Meteors in the aire, wasting themselves and their lines, with continual cares, feares, and griefes, and are ~~damned~~ as *Iam. 1. 6, 7, 8.* running from one helpe to another, and are neuer secure, *Psal. 37. 14.* Be strong and he shall strengthen your heart, that is, seeke all your strength and safetie by faith in God, and not in earthly things, and God shall strengthen your hearts with confidence. No faith breeds ~~anxiety~~ but this, *Luke 1. 4.* that is full certainty, and *Act. 2. 36.* *Phil. 3. 1.* All other refuges that men flye vnto, are with doub-

Luk. 12. 29.

doubling, anxiety, and  
some distrust whether our  
workes, or mediation of  
Saints or Angels, or any  
creature, because both the  
refuges themselves are not  
sure, nor cannot promise  
certaine & infallible helpe,  
and therefore can giue no  
full securitie to the minde;  
but God is a most sure in-  
vincible and impregnable  
defence and strong tower,  
and therefore the righteous  
runne to it with full confi-  
dence: or secondly, the  
meanes, that men vse to at-  
taine thereto may faile  
them, and therefore they  
vse them not without care,  
feare, anxiety; but Christ is  
a most sure and infallible  
meanes to bring vs to God,  
and cannot faile, and there-  
fore this Faith in him  
breeds



breeds that confidence,  
That as God is a sure strong  
and vndoubted defence,  
that no man can make que-  
stion: So is Christ his Son  
like him, as sure a Meane  
and Mediatour to come to  
him, and to obtaine him.

But of this vertue of  
Faith, and how its increa-  
sed and confirmed in Christ  
the object, shall appeare  
more in the next Sermon.

*Next*, that is, boldnesse  
of face and freedom of  
speech. Of all the vertues  
of Christ, which he dwel-  
ling in our hearts, exerci-  
sen in vs, this is one of the  
chiefe, that he is the lifter vp  
of our heads, and exalts our  
faces before God, and giues  
vs free liberty of speech to  
plead with God, that wee  
poore sinners, dust and  
ashes

Psal. 3. 3.

ashes may pleade and parle  
 with God, and stand vpon  
 interrogatories with him,  
*1. Pet. 3. 21. The interroga-*  
*tory which a good conscience*  
*makes to God.* For the con-  
 science beeing acquitted  
 from the guilt of sinne, by  
 the sprinkling of the blood  
 of Christ, is made bold to  
 question with God, and to  
 aske him what hee hath  
 more to lay to our charge:  
 What more full and per-  
 fect satisfaction his Iustice  
 can require, then what  
 Christ hath already made.  
*Isa. 1. 18. Come let vs reason*  
*together. 2. Cor. 7. 11. We*  
*can make our iustification*  
*and cleere our selues before God,*  
 for whatsoeuer can be laid  
 to our charge, and cry Abba  
 Father, and poure out our  
 hearts before him in all our  
 afflicti-

afflictions, and bemoane  
our selues to God, and all  
our wrongs, crosses, indig-  
nities. For Christ hauing  
stopped the mouth of the  
Law, and of all iniquitie,  
and of our crying times,  
which stopped our mouths,  
as *Rom. 3. 19. Psal. 107. 42.*  
thereby opens our mouth  
to God. *David* vpon the  
guilt of murder and adul-  
tery had his mouth stop-  
ped, and gagged, and euery  
man by the Law and spirit  
of bondage, hath his mouth  
sealed vp: let Christs spirit  
open it, by the sprinkling  
and washing of the blood  
of Christ, applyed by faith,  
and then vpon experience  
of Gods free sauing grace  
and mercy, pardoning and  
healing the guilt of his sin,  
his mouth was opened,  
that

that his lippes might set forth the praise of this his saving grace, loue & mercy.

Christ is the Lyon of the tribe of *Juda*, and courage with God is his naturall peculiar vertue, and which he dwelling in our hearts exerciseth in vs, and especially as he is now risen from the dead, and sits at the right hand of God, making intercession for vs. For whatsoeuer Christ is in Heaven, or doth for vs there, he is the same in our hearts, and the vertue and influence of it descends into vs, and raiseth vs together, and makes vs sit together with him in the heavenly places; and Christ dwelles in vs virtually, as he doth in heauen, yet Christ risen from the dead and

*Eph. 2. 6.*

*Eph. 3. 17.*



and making intercession for  
vs in heauen, and liuing  
there for vs, is the same  
Christ in our hearts, and in  
the temple of our soules,  
and consciences, as he is in  
heauen, the same person,  
exercising the same office  
and vertues in the inner  
holy place of our consci-  
ences before God, where-  
unto he is entred by his  
blood, and hath made way  
for himselfe to raigne in vs,  
as King of *Salem* & Prince  
of Peace, as hee doth in  
heauen for vs. For God is  
in the Sanctuary of our  
consciences, being purged  
by the blood of his Sonne,  
as he is in heauen his holy  
place, our soules beeing  
made and framed like to  
heauen to be Gods House  
and Temple. The *Fabricke*

E

of

of the Iewish Temple, was not only a type of heaven but of our soules the Temples of God, and therefore Christ is our High Priest and doth his office of Priest-hood as well in our soules as in heaven, and

Heb. 8. 2.

*A Minister of the true Tabernacle which God pitched and not man.*

Heb. 10. 20

As by his blood he entered as by a new and living way, into the Sanctuary of heaven, so doth he enter in to our consciences: and he makes intercession, and speaks for vs in heaven, and doth he in our hearts with

1. Pet 3. 21.

that precious and dear, the Interrogatory which a good conscience makes to God by the Resurrection of Iesus Christ from the dead, or Christ risen vp in it, with that

an

and some fruits thereof.

75

Rom, 8. 26.

and that Spirit which inuoy-  
dum makes request for the  
Saints. Christ was arraig-  
ned, accused, condemned  
for our sinnes, and he satis-  
fied and answered for all,  
that we also in him might  
answer for our selues.

Pse.

Highly prize this bene-  
fit. We that could not an-  
swer God, for one of a  
thousand, now can answer  
all inditements and obiection-  
s by Christ. Wee that  
could not abide the least  
triall, nor indure the least  
search, can now abide the  
most seuerer Iudgement and  
most exquisite triall, being  
found in Christ, not hauing  
our owne righteousness, but  
his righteousness. Else, if  
thou streightly marke what is  
done amisse, who is able to  
abide it? Psal. 130. 3.

Phil. 3. 9.

E 2

Let

2

Let vs prooue our selues how Christ is in vs. How doth he open our mouthes to God? If Christ be within, in the heart, hee opens the mouth, as a Priest to God. What new opening of thy mouth, before sealed and stopped vp by the Law? The guilt of sinne makes speechlesse & dumbe as *Zachary*. Infidelity makes dumbe; but as soone as by faith we receiue Christ into our hearts, he opens our mouthes to pray, which before we could neuer do. Christ giues a new mouth and tongue, not only to speake to men, but to God; not only to pleade our will righteousness in the courts of men, but in Gods courts, and to stand vpon interrogatories with him.

Ro



*Rom. 4. 1.* If *Abraham* be iustificied by workes, he hath to glory, but not with God; He may stand and pleade his righteousnesse boldly, in mens courts, but not in Gods. But we can pleade in heauen, and make our Appeale to the Throne of Grace, and there make our Apologie, and Take so vs words, and say, Receiue vs graciously; so will we render the ealues of our lippes.

*Hos. 14. 2.*

Ye are carefull saith *Paul*,  
*2. Cor. 13. 3.* To prooue and try your Ministers, yee will haue experience of *Christ* speaking in me; Its well, but withall prooue your selues whether *Christ* bee in you. Know that the same *Christ*, and so his spirit that speakes in me, and opens my mouth to speake from God to you,

*2. Cor. 13*  
*3. 5.*

enters into your hearts, and opens your mouthes freely to speake to God. Hereby we may know if we heare the word sauingly, and receiue Christ by Faith. Therefore not only prooue and try your Ministers, whether Christ speak and preach in them, but also try your selues whether ye be in the Faith, and receiue Christ, to speake to God in prayer, else ye are not fit nor able to iudge whether Christ speake in me. Such a spirit of liberty and ~~affection~~, as opens the Ministers mouth to speake from Christ to the people, such a spirit enters into the people and Church by Faith, in the word heard, and opens the mouthes of the people to pray. Prayer is

*and some fruits thereof.*

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is a common gift of euery member of the Church. *Euery one must call on the Name of the Lord that will be saved*, though euery one must not preach. First, the Ministers mouth must be opened to preach, before the peoples mouthes can be opened to pray. To put downe a preaching Ministry vnder colour of setting vp a praying Ministry by finfull Hypocrisie, to put downe both; and to deuoure not only widowes houses, but the house of God vnder colour of long prayer, as the Pharisees then did, and Papists now doe.

See Rom.  
10. 13. 14.  
19.

E 4

E P H.



EPHES. 3. 12.

*In whom we haue boldness  
and acceſſe, with confidence  
by the faith of him.*

**T** Here are two principall radical and fundamentall graces in a Christian heart and inward man, *viz* Faith and Repentance. *Hebrewes 6. 2. Repentance from dead Workes, and Faith towards God.* These two rootes shew themselves by fruits in life and conuersation. Repentance shewes it selfe in hating and flying sinne, and in vsing all meanes of abstaining from sinne



sinne and vanities. Faith shewes it selfe in motions and imployments towards God, which are chiefly these two.

1. Our Accessse to God by Manuduction, as led by Christ, which makes vs confident in going to God, because we are led, and goe not of our selues. As with all care and feare, we flie all sinne by repentance; so we must boldly and confidently goe to God, being led by Christ taking vs by the hand.

2. The second motion or imployment, is freedom of speech.

The first is of the inner man, the second of the outward man.

The worke and imployment of Faith in the soule

E 5 called

called that *by* which we most serue, honour and attend on God, as *Ioh. 6. 29.*

*Heb. 6. 10. 1. Theff. 1. 3.* stands in these things here set downe in this *verse.*

1. We take Christ our Mediatour by the hand, and lay hold on him, *πιστεις αὐτου* that is, that faith which laies hold on his Person.

2. Hauing him by the hand, and led by him to God, we haue access to God, & goe to him *μετ' αὐτου, λαλῶμεν*

3. We goe with boldnesse and confidence being so led, and hauing such a guide, as the second Person in Trinitie, the Sonne of God. *ὁ μονογενης υἱος*

4. Beeing come to God in this confidence, led by Christ, we open our minds, and hearts, and speake to him freely with

with open face without feare or shame. Of these in their order.

1. Faith laies hold on Christs Person, and takes him by the hand in all motions to God, and in all things wherein we haue to doe with God. We must haue nothing to doe with God, without Christ our Mediatour. As the Iewes had no dealings with God, no accessse to him, but by the high Priest *taken from among men, and ordained for men in all things appertaining to God;* Therefore they first went to the high Priest, before they went to God. So we must first goe to Christ, before we goe to God, *Iohn 14. 6. Heb. 7. 25.* The soule cannot thinke of going to God, but it

Heb. 3.1.

Mich. 6. 6,  
7, 8.

it thinkes of laying hold of somewhat, by which to be imboldned to goe vnto God, to finde acceptance with him. Therefore it saith to it selfe; *Wherewith shall I come before the Lord, and bow my selfe before the high God?* who, or what shall warrant me, a worme, dust and ashes, to goe to so high and a great God? *Reason and flesh saith 10005. of rammes, and ten thousand and five riuers of oyle, and some great thing answerable to so great a God.* No man can apprehend the Highnesse and Greatnesse of God aboue himselfe, and thinke of going to him, but he must also thinke of what hee must bring to God.

But Faith, as it only sees aright the height and greatnesse



ness of the most High  
God, and the face of that  
Father of glory, in the  
glasse of the Gospel, wher-  
in also hee hath revealed  
and offered vs a Mediatour,  
answerable to himselfe, and  
to his glory: so faith onely  
answers this question, and  
resolues the soule, saying,  
*Hee hath shewed thee O man,*  
*what is good, and what the*  
*Lord requires of thee,* There  
is nothing great, and good  
enough for God', but  
Christ his Sonne: He is in-  
finitely abased, if any thing  
neuer so great, or good, bee  
thought fit to present to  
God, or to warrant vs to  
goe to him, but onely  
Christ his Son. Especially  
we thinke too basely of his  
Maiestie and Glory, if wee  
conceiue that the same  
offen-

offended by sinne, and dishonoured, can bee satisfied by any creature, but by his onely Sonne, the second person in Trinity, and *shall wee thinke to giue the fruit of our body, for the sinne of our soule!* No, its onely the fruit of the Virgines wombe, that Branch, and Off-spring of *Dauid*, the onely begotten Sonne of God.

Now Faith, first laies holde on the humane nature of Christ, as a handle fit for mans nature, to lay sure hold on: and as the hand of the Sonne of God, fit for vs to grapple, or graspe, and imbrace as our owne flesh. For it cannot lay hold on the God-head; its fire consuming; in the man-hood it imbraceth the  
God.

and some fruits thereof.

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God-head, dwelling in is bodily. *Colos. 2.9.* As he that holds a Lanthorne by the handle, receiues, and holds also the light that is in the Lanthorne : So he that by Faith laies hold on Christs flesh, and body, as the Lanthorne, laies hold on Christ the second Person, and the fulnesse of the God-head, and *hee is Emanuel God with him.*

*Math. 1.7*

*Vse.*

In going to God, some lay hold on their workes, as the Pharisee, *Luke 18.* some on Saints and Angels, as the Papists : let vs onely lay hold on Christ.

*Prophet, Isai,* hauing hold on Christ, he goes before, and leads, and wee follow him, as our *apostles, & our fathers,* and our fore-runner, *Heb. 6.18,* 19, 20. *1. Pet. 2.25.* *We were*

2.

*Heb. 3, & c.  
12.20.*

*as*

as sheepe that went astray, following our lusts, but now are returned to the Shepheard of our soules, that hee may lead vs to God. Its nothing, what sinnes wee turne from, if we turne not to Christ, to leade vs to God, the chiefe good; its nothing, what evils wee auoid, if we goe not streight to God, and make straight steps to our feet. This leading by the hand, is opposed as a *Medium*, or middle vertue, or motion, to two extreames.

First desperation, whereby Devils, and wicked Men flie from God, and come not to him, but as drawne, and compelled, and that with horreur, and hatred of God.

Secondly, presumption  
of



of proud, and blind Iusticia-  
ries, that goe to God of  
themselves, as the Pharisee,  
*Luke 18.* not led by the  
hand of a Mediatour, but  
trusting to themselves. As  
Sathan leades all wicked  
mens soules to Hell, so  
Christ leades the soules of  
all Saints to God. That is  
called the Spirit of the  
world, which swayes the  
whole world, *Ephes 2. 2.*  
this the Spirit of Christ,  
swaying all his body, and  
members.

Hee onely leads vs, be-  
cause hee onely remooves  
whatsoever makes vs vn-  
worthy, or unfit to come,  
or feares, and discourageth  
vs to come vnto God, and  
giues vs whatsoever makes  
vs acceptable, as his Per-  
son, merits, sacrifice, &c.

Hee

Hee came downe from the bosome of the Father, to bring vs thither, and was made flesh for this end, that by the hand of his flesh, wee might lay hold on him crucified, and risen againe, and so be drawne by him to God. He is that ladder of ascension to God.

*Iohn 3.13.*

*Vs.*

Shall wee not then goe to Christ, who is come downe from Heauen to vs, and suffer our selues to be led by him, and drawne from the world, but follow our reason, and lusts, pursuing earthly vanities? shall wee be still as sheepe that stray, and not come to the Shepherd of our soules, that hee may leade vs to God, who hath died for vs, to make way for vs, by  
his

his blood to God, and is  
risen from the dead, for  
this end, to bee our Shep-  
heard, and is gone the way  
before vs? *To vs hath God  
raised up his Sonne Iesus,  
and sent him to blesse vs, in  
turning euery one of vs from  
our iniquities, Actes 3. vlt.  
He is raised up to vs of God,  
and giuen vs to be a Prince,  
and a Sauour, to giue re-  
pentance to Israel, and for-  
giuenesse of Sinnes. Actes  
5. 31.*

*Act. 3. vers.  
last.*

The woefull condition  
of such as are without  
Christ, *they are without  
hope, and without God in the  
world, Ephes. 2. and with-  
out all hope, of euer com-  
ming to God. He that obei-  
eth not the Sonne, to follow  
him, and to bee led, and  
guided by him, shall not see  
life,*

2.

Ioh. 3. 36.

life, but the wrath of God abideth on him; but he that beleeneth in the Sonne, to follow him as his Shepheard, and his voyce, and doctrine, as Iohn 10. hath everlasting life. My sheepe heare my voyce, and I know them, and I giue vnto them eternall life. See 2. Thes. 1. 8, 9, 10. Because they obeyed not the Gospel of our Lord Iesus Christ, to bee led, and guided by him, the Prince of their saluation, but followed their owne reason, and lusts, and senses, &c.

3.  
Iohn 14. 6.

Therefore commit thy selfe to Christ, to bee thy guide, to walke by him as the way, to bee counselled, and led by him as the trueth, and quickned, and strengthened by him as the life; and neuer doubt, but hee



he will bring thee to God  
safely, and thou shalt neuer  
miscarie. Hee will bring  
thee into his rest, and where  
God dwels, and present  
thee before his face, and  
*perfectly saue thee. Heb. 7. 25.*

Thou shalt neuer perish by  
any sinnes, lusts, temptati-  
ons, crosses, miseries; for  
Christ hath made the way  
safe through all these, and  
leade the way by sinnes,  
temptations, death, *to make*  
*it into a living way, bea-*  
*ring all our sinnes in his body*  
*on the Tree, who in that hee*  
*suffered, & was tempted, he is*  
*able to succour them that are*  
*tempted.* Therefore onely  
commit thy minde, and  
heart, to bee guided by  
him, trusting to him as thy  
Prophet to counsell thee,  
and call none Rabbi but  
him:

Heb. 10. 20  
1. Pet. 2. 24

him: thy onely Priest, to lead thee to God, & king to defend and to quicken thee. Renounce thy reason, wit, learning, lusts, and all creatures, trusting to Christ thy Shepheard onely, to bring thee out of Egypt, of Satans bondage, and darkenes, and to leade thee through the wildernes of this world. For onely the Sonne that came from God his-bosome, can bring vs to God, *commit thy way vnto the Lord, and thy thoughts shall be directed.*

2.Tim.4.18

Isa.30.21.

Hee as the Shepheard of of thy soule, will keepe thee from euery euill worke, nor suffer Satan, or lust, or the world, to withdraw thee from God. *When thou turnest to the right hand, or to the left, thou shalt heare a voyce*

*and some fruits thereof.*

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*voyce behind thee, saying,  
This is the way, walke in it.  
He is thy shepheard, and hee  
will conuert thy soule, when  
it goes astray: Hee will make  
vs wise to saluation, against  
the deceits of sinne, and sin-  
full vanities; Hee that fol-  
lowes him shall not walke in  
darkenesse, but shall haue the  
light of life.*

*Say not in thy heart, who  
shall ascend to Heauen, or who  
shall descend into the deepe  
to goe to God! For Christ is  
come from aboue to bring  
vs to God, and hee is de-  
scended into the lowest  
deepes, to draw vs out  
from thence to God, so  
that neither height, nor  
depth, can separate vs from  
God. Bec God neuer so  
high aboue vs, and wee  
suncke neuer so low in hell,  
and*

*Psal. 23.*

*2. Tim. 3.  
16.*

*Rom. 10.  
6, 7.*

*Rom. 8. 39.*

Vers. 37.

Vſe.

1. Cor. 1.

and misery belowe him, euen to the bottome of hell; Christ is come from aboue, to cary vs vp aboue, and hee is descended into the lowest depths of misery, to fetch and draw forth the most miserable, to exalt them to Heauen, and to bring them to God. *Therefore neither famine, perill, sword, height, or depth, can separate vs from the loue of God in Christ*, but Christ will bring vs to God, if we make him our Shepheard, and lay hold on him.

Hang and depend not on any man, or creature, Say not, I am Pauls, I am Apollos, Christ is the onely shepheard of our soules. Say not, what Saint, or Angel shall lead mee to God? *Was Paul crucified for vs?* or did



did Peter, or Paul, or any  
Saint, or Angel come  
downe from Heaven, or de-  
scend into Hell, and come  
fro the dead againe, to lead  
vs to God: God dwells in that  
light inaccessible, which no  
man, or Angel can come vn-  
to, but onely Christ to lead  
vs to God, to see his Face,  
and to iuioy his presence.  
By other meanes & guides,  
wee may bee brought to  
wealth, glory, honour,  
health, as by learning, loue,  
workes of righteousnesse,  
Philosophy: but neuer  
come to God, to see and  
iuioy him.

Hereby wee may know  
the true Faith, and Religi-  
on, and whether Christ and  
his spirit bee in vs. If they  
be not vs out of our selues,  
and from all creatures to  
God,

1. Tim. 6.  
18.

Vjs.

Vers. 37.

Vse.

1. Cor. 1.

and misery belowe him, euen to the bottome of hell; Christ is come from aboue, to cary vs vp aboue, and hee is descended into the lowest depths of misery, to fetch and draw forth the most miserable, to exalt them to Heauen, and to bring them to God. *Therefore neither famine, perill, sword, height, or depth, can separate vs from the loue of God in Christ*, but Christ will bring vs to God, if we make him our Shepheard, and lay hold on him.

Hang and depend not on any man, or creature, Say not, *I am Pauls, I am Apollos*, Christ is the onely shepheard of our soules. Say not, what Saint, or Angel shall lead mee to God? *Was Paul crucified for vs?* or did

did Peter, or Paul, or any  
Saint, or Angel come  
downe from Heauen, or de-  
scend into Hell, and come  
fro the dead againe, to lead  
vs to God: God dwells in that  
light inaccessible, which no  
man, or Angel can come vn-  
to, but onely Christ to lead  
vs to God, to see his Face,  
and to iuioy his presence.  
By other meanes & guides,  
we may bee brought to  
wealth, glory, honour,  
health, as by learning, loue,  
workes of righteousness,  
Philosophy: but neuer  
come to God, to see and  
iuioy him.

1. Tim, 6.  
18.

Vjs.

Hereby wee may know  
the true Faith, and Religi-  
on, and whether Christ and  
his spirit bee in vs. If they  
bee vs, out of our selues,  
and from all creatures to  
God,

F

God,

Heb. 3. 12.  
verse 14.

God, to seeke all life, comfort, glory, strength, and safetie in God, and not in our selues, or any creature, that there bee not in any of us an euill heart of insidelitie, to depart away from the liuing God; Then are we partakers of Christ, if we hold that ~~argu~~ <sup>argu</sup> ~~inclosure~~ <sup>inclosure</sup>, that principall pillar of supportance, and the foundation of our sustentation, which is God our Rocke, and ~~do~~ <sup>do</sup> ~~on~~ <sup>on</sup> our staies; For so vnderstand that place.

Consider how thou comest before God, in prayer, and in his Church; how is it, thou darest appeare in his presence, and tread in his Courts, who makes way for thee, and leades thee? There is a third fleshly boldnes, which

by



by many rush into the Lords house, and to his Table, which makes them more bold then welcome, as *Isa. 1. 12, 13.* who being not led by Christ, when bee shall question with them, and say, *Friend how camest thou in hither, not halting me for thy guide?* they will become speechlesse, ouerwhelmed with the more desperate hor- rour, as they came in with the more boldnesse. They are most bould to goe to God, who haue the least grounds of true boldnesse, and these haue most feare in the end. *Isa. 33. 14.* If Christ make way for thee, thou bee as bould, as thou wilt. *Hebr. 4. 14, 15, 16, & chap. 10. 19. 22.*

*Mat. 22. 12.*

In this Manuduction, or  
F 2 leading

2

leading to God, wee consider two things. First the ground of it. Secondly the maner, and meanes. The ground is feare, and diffidence, which by this Manuduction is healed, that wee may goe to God with boldnesse, and confidence. There bee two things, that make boldnesse, and confidence; and the contrary makes feare, and diffidence. First affinitie of nature. Secondly familiaritie, and acquaintance: the first is the cause of the latter. The corruption, and contrarietie of our nature, and our estrangement, and vnacquaintance with God, by daily defection from him by actuall sinne, makes vs feare, and distrust God, and therefore cannot, nor dare

not

*and some fruits thereof.*

101

not goe to God by our  
selues, but wee must be led  
by such a one, as is of the  
same infinite, Holy, and  
perfect nature with God,  
and neuer departed from  
him, but *lies alwayes in his  
bosome*, who leading vs by  
the hand, wee haue bold-  
nesse towards God.

Ioh. 1. 18.  
*in the arms.*

For that wee may bee  
bould, and confident with  
God: First our hearts, na-  
tures, and consciences must  
bee purged, from all that  
which is contrary to God,  
and made of Gods nature.  
Secondly, wee must haue  
perfect acquaintance with  
God, as lying in his bo-  
some; neither of which  
haue wee in our selues, and  
in our owne persons, but in  
the person of Christ, dwell-  
ling in our hearts by Faith,

F 3

Eph.

*Ephes. 3. 17.* and by putting on the Lord Iesus Christ, we haue both: first our consciences are purged from all that which is contrary to God, as the guilt of sinne, as *Hebr. 10.* *Draw neere with a true heart, in assurance of Faith.*

Faith first purgeth the heart, and by that purgation after increaseth its owne assurance in the heart.

First, a true heart purged, and sanctified, and then followes assurance of faith. But what makes a true heart, and like to God? He shewes its orie by two things. First *sprinkled with the blood of Christ*, to iustification, and Christ dwelling in it. Secondly, *washed in our bodies with pure water* of sanctification, begun in it. As the strongest, and stoutest creatures are afraid of those things, which are contrary to their natures, which



which other creatures neuer so weake feare not, being of the same nature. No more fearefull creature then a fish, flying at the shadow of a man; yet it feares not the Ocean sea, because its of its owne nature, which Lyons, and the strongest creatures feare.

Acquaintance, and familiarity with God: A Sheepe feares not his Shepheard, by reason of acquaintance, whom yet the Beare, and the Wolfe feare: whatsoeuer is strange, and vnaacquainted, is fearefull. If we acquaint our selues with God, and walke with him as his friends, we shall haue the more bouldnesse with God: *else hee meetes vs as a Beare robbed of her whelp, and as a Lyon in secret places.*

2.

Hos. 13. 8.

In whom both these are wholly wanting, as in Devils, and all wicked men, there is no access to God, no acquaintance, nor communion with him, as in all of vs by nature, wee are alien from God, and strangers from the wombe, and goe astray, and can never come where God is. In whom these are imperfect, as in the regenerate, that nature is partly renewed, and fellowship, & acquaintance with God in part, to know God by repentance, but in part through contradiction, and corruption of nature, and defection from God dayly by actual sin, there is no immediate access to God, but by a Mediatour, leading by the hand as among men that

are

are strangers, though of the same nature. In this mixt condition, there is a mixt motion of accessse to God, which is by the Manuduction of a Mediatour, of perfect nature, and intimate fellowship with God. If in our owne persons wee were perfectly holy, and like vnto God in our nature, and had full, and perfect acquaintance with God, neuer departing from him, nor estranged by any sinne; then wee might goe to God of our selues, and neede not a Mediatour, to take vs by the hand.

Againe, haue wee neuer so much corruption of nature, if there bee any true grace, and sparke of Gods nature, and life in vs, wee need not feare, and runne

F 5

away

Math. 12.

Heb. 10. 14.

away from God, as long as we have a Mediatour, to take vs by the hand, who will not despise, nor quench the smoaking flaxe, nor breake the bruised reede, but with one offering hath perfected for ever, them that are sanctified, in any small measure. And though we dayly fall from fellowship with God by sinnes, yet if there bee any constant will, and desire of repentance, and seedes of conuersion, & acquaintance with God, and that wee hate not fellowship with God, as the Devils, and flie from him (as they are not capable of a Mediatour, by such contrariety, to lead them, neither are such their children.) We are capable of a Mediatour, to bring vs into perfect



perfect fellowship with  
God, and of such a Shep-  
heard to leade vs, and con-  
uert vs. 1. *John* 2.1,2. God  
in himselfe is full, and per-  
fect light, *and in him is no  
darkenesse at all* : Wee by  
nature are nothing but  
darkenesse, and in vs is no  
light at all.

See 1. *Ioh.* 1  
5. 10, with  
chap. 2. 1, 2.

Now comes Christ a  
Mediour betweene vs  
both, that because there  
can be no communion be-  
tweene light, and darknesse,  
Christ the middle person in  
Trinitie, becomes a mid-  
dle person also betweene  
God and vs, by taking our  
flesh; betweene God that  
simple light, and vs that  
are nothing but darkenesse,  
communicating of both  
our natures, and taking vp-  
on him all our finnes, brings

vs

vs. into fellowshippe with  
 God, reconciling, and kil-  
 ling the enmitie betweene  
 God and vs in iustification,  
 and then imparting Gods  
 nature in part, in sanctifica-  
 tion: which because its  
 imperfect; by his perfect sa-  
 crifice, and intercession, and  
 leading to God dayly; hee  
 reneweth, and increaseth  
 our fellowship with God,  
 and communion, till we be  
 presented perfect in Christ  
 Iesus, to God his Father.  
 According therfore to our  
 mixt condition in this life  
 of light, and darkenesse,  
 holinesse, and corruption,  
 wee haue a mixt accessse to  
 God, which is by Manu-  
 duction.

Hence arise these con-  
 sectaries. First, wee must  
 haue fiane; corruption of  
 nature,

nature, contrarietie and en-  
mitie to God in nature, and  
life, and often fall from  
God by daily sinnes; else  
we needed not a Mediator.  
We might goe to God of  
our selues. Secondly, We  
haue neede of such and so  
great a Mediatour to lead  
vs to God, as is holy,  
harmlesse, separate from  
sinners, and made higher  
then the heauens; because  
the cursed enmity of our  
natures, and estrangement  
from God, so requires it,  
and needs it. None other  
can lead such wicked sin-  
ners to God; so full of en-  
mitie and abomination in  
nature and life, to so iust and  
holy a God, but such an in-  
finite holy Sonne of God.  
Thirdly, If there be any  
spark of God and Christs  
nature

nature and life in vs, its sufficient to make vs capable of such a Mediatour, to take vs by the hand as his brethren, partakers of his flesh & blood, to bring vs to God his Father. Fourthly, Such as haue no loue to God, nor fellowship with Christ by repentance, but loue darkenesse rather then light, and fellowship with sinne and Satan, haue in this estate no benefite of this Mediatour.

*Vj.*

Herby we see, what it is to be a Puritan. To professe or thinke himselfe to be so holy of him selfe, as daring to goe to God in his owne name, that he needs not a Mediatour to lead him; that fees no such filth and corruption in himselfe, for which God should



*and some fruits thereof.*

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should abhorre him: or if there be sinne, and corruption, yet its so little, light, and veniall, that we neede not make so great friends and suite, a Saint or Angel may be sufficient for mediation. Such a Puritan was the proud Pharisee, and every carnall presumptuous Atheist, who without faith and repentance dare goe to God, in the Church, to the Word and Sacraments, and such as goe in confidence of their ceremoniall righteousness. These lay the imputation of Puritanisme on others, which themselves chiefly practise.

Sinne being an infinite euill, and infinitely hated of God, its infinite pride and presumption for any creature to dare to present such

*78.*

a sinner to God. For its worse then any sinne committed against God, to be an Aduocate for sinners, to dare to speake for them, and to countenance them before God, as *Romanes 1. verse last.* vnlesse that hee that shall dare to doe this, be as great as God, and as a surety will vndertake to satisfie and answer God for them: and therefore to make any Saint a Mediatour to God for sinners, is to make him God. So much of the Ground of this leading.

In the Meanes and Manner of leading, we consider. First, the Person leading. Secondly, the Persons led. Thirdly, the hands by which the one leadeth, and the other is led.

The

The Person leading, as I have shewed, is only the second Person in Trinitie the Sonne of God, made flesh like vnto vs, as I have already shewed.

The Persons led, are the Saints and children of God, reconciled by Christs flesh crucified, and imperfectly sanctified as is also shewed. The hands, by which this leading is made, are carefully and distinctly to be considered. And first the hand of Christ the Person leading.

The hand of the second Person in Trinitie Iesus Christ, euen now as he is man, is his spirit. As it was the hand of the second Person before hee was made Flesh, so it is now since he is made Flesh, especially  
since

since his Resurrection. The hand of God is the hand also of Flesh, now risen from the dead, and glorified. Now God hath no hand but his Spirit; the Father and the Sonne have no hands but the Spirit the holy Ghost. For nothing can proceed from the Father and the Sonne, but the holy Ghost, which is sometimes called the hands of God: Thy hands haue made mee and fashioned me, that is, as else-where is expounded, his Spirit, *Eccle* 11. 5. *Who knoweth the way of the Spirit, and how the bones grow in the wombe of her that is with childer. His Spirit garnished the hauens, and reueth the Face of the Earth; Thou sendest forth thy Spirit, and they*

*Iob* 26. 13.

*Psal* 104.  
10.



*and some fruits thereof.*

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they are created, which in other places is called his hands: His hands prepared the dry land; And Christ calls is the finger of God; If by the finger of God cast out Devils, then is the Kingdom of God come unto you, which is expounded by him to be his Spirit. Its also called the breath of God which proceeds from him; the Heavens were made by the word of the Lord, and all the Host of them by the breath of his mouth; and His word and Spirit proceede and come forth from him together: that is, his commandement and infinite diuine Spirit and power, as his Arme, and therefore its called the Word of his power, *Heb. 1. 2.* Who hath belecued our report, and

*Pfal. 101.  
16.*

*Luk. 11.  
20.*

and to whom is the Arme  
 of the Lord revealed? and  
 the word is <sup>augustin</sup> breathed  
 forth by his Spirit. Its  
 called the shadow of God,  
 and the wings of God, and  
 whatsoever proceeds from  
 the Father and the Son, to  
 Man or to any creature, is  
 only the holy Spirit. *Luk. 1.*  
*35. The holy Ghost shall come*  
*upon thee, and the power of*  
*the most High shall overshadow*  
*thee. Psal. 91. 1. Such*  
*as dwell in the secret of the*  
*most High shall abide under*  
*the shadow of the Almighty.*  
*Psal. 63. Under the shadow*  
*of thy wings, will I reioyce;*  
 all which must be meant of  
 his Spirit, counselling, com-  
 forting, strengthening, as *Isa.*  
*30. 1. Woe bee to them*  
*that seeke a couering, and*  
*not by my Spirit. There-*  
 fore

*Psal. 91. 1.*

fore Mary conceiuing by  
the holy Ghost, without all  
power of nature, a weake  
woman, sings, *that God had  
showed strength with his  
arme.* As the shadow  
comes from the body, so  
the holy Ghost from God,  
which is therefore some-  
times called a shadow, be-  
cause it shewes it selfe but  
faintly, obscurely, and my-  
steriously, and yet surely and  
powerfully, and this espe-  
cially in the Ministry of the  
Church, both in Ministers  
and people. In Ministers,  
*Isa. 50. 16. I haue hid  
thee under the shadow of my  
hand, that I may plant the  
heavens, &c.* that is, I will  
powerfully by my Spirit  
enlarge thee, and enable to  
doe so great a worke, as to  
make a new world by thee,  
and

Luke 2.

and protect thee from di-  
uels and men. No shadow  
can proceede from God,  
but what is God himselfe,  
his Spirit and Diuine pow-  
er and vertue, which when  
its giuen obscurely, and not  
so manifestly, is called a  
shadow. In people as *Act.*  
3. 19. that is, when God in  
his infinite loue, mercy and  
grace, shining to you as his  
face, shall send to you his  
Spirit, the Comforter,  
which shall assure you of  
the pardon of your finnes,  
and refresh you with ioy,  
peace, comfort, in Christs  
righteousnesse applied to  
you, blotting out your sinnes  
out of your consciences,  
ye continue to grieve, re-  
pent and to be sorrowful  
for them daily, and by sor-  
row to kill and mortifie  
them



them. Let all your care  
be only to repent, and to la-  
ment your finnes, to mortifi-  
ie them, and to grieue for  
them all your dayes, and  
God knowes the best sea-  
son when to refresh you  
with comfort, which is the  
Season of all Seasons, ~~when~~  
~~that is~~, that is, when to give  
you the Spirit the Com-  
fort, as an infinite gift of  
his Fatherly loue and mer-  
cy, and when to shew you  
that his Fatherly Face, and  
the refreshing from it, by  
sending his holy Spirit to  
quie your grieued hearts  
in his fauour, and true re-  
conciled in Christ, which is  
the most comfortable re-  
freshing season, that can  
come to a mans soule.  
Now we must not appoint  
God this season, when to  
refresh

refresh vs, with the comforts of his Face, and Love by his Spirit; but we must goe on in our worke, and labour of repentance, and daily turning to God flying all sins, and vsing all meanes of obtaining all the good promised vs, and God in his due time, after all our toile, labour, and sorrowes, will send his Spirit to refresh vs.

But this by the way, to shew what Gods Hand is.

Now this Hand of God is also the Hand of Christ the second Person as made Flesh; Its the Hand of Flesh, especially as risen from the dead and glorified; the holy Ghost is his Breath, Shadow, Wings, Arme, Hands, and whatsoever proceedeth from him towards

towards his Church, both  
 Ministers and people, is no-  
 thing but that eternall Spi-  
 rit, the third Person, who  
 proceedeth from the Fa-  
 ther and the Sonne, *John*  
*14. 26.* By which as High  
 Priest, hee offered himselfe  
 without spot to God, as with  
 his owne Hands; So now  
 much more the same Spirit  
 proceedeth from him in  
 more abundance from his  
 Flesh glorified. For before,  
*the Spirit was not giuen in*  
*that abundance, because that*  
*Jesus was not yet glorified.*  
 But now this Flesh of  
 Christ being glorified, this  
 eternall Spirit is all the  
 Breath, Armes, Hands,  
 Strength, Shadow, Light,  
 and Glory of Christ; He  
 now breathes nothing but  
 the holy Ghost and Spirit.

*Heb. 9.*

*Ioh. 7. 39.*

G

He

Ioh. 20. 21.

He breathed upon his Disci-  
 ples, and said, Receive ye the  
 holy Ghost. He hath it now  
 at command as his Breath,  
 and as naturall to him, and  
 can as easily and plentiful-  
 ly give it; He holds the 7.  
 Starres his Apostles, and  
 Ministers in his right hand,  
 not of Flesh, but of the ho-  
 ly Ghost, and being risen,  
 he gaue commandements  
 to his Apostles, not by a hu-  
 mane breath and voice, as  
 before, but more specially  
 by the holy Ghost, Acts  
 1. 2. See Iohn 5. The time  
 shall come and now is, but  
 shall be much more, that the  
 dead shall heare the voyce of  
 the Sonne of God, that is, shall  
 shall haue his quickning  
 spirit, 1. Cor. 15. The first  
 Adam was made a liuing  
 soule, and all that he could  
 com-



and some fruits thereof.

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communicate to his posteritie and children, if he had continued in innocency, had bin only a liuing soule, qualified with Gods holy Image: but the second Adam is made a quickning spirit, which hee communicates to his members and posteritie, and which proceedes from him. This Spirit is Christs light, by which he shines to vs, Eph. 5. *Awake thou that sleepest, and stand up from the dead, and Christ shall shine vnto thee.* Repent, Whatsoever proceedes from Christs Flesh now in heauen, is nothing but Spirit; He is ascended farre aboue all things, to fill all things with his Spirit. Whereas therefore he is said to feed vs from heauen with his Bodie as Manna, and to wash

Eph. 4. 7. 8.

G 2

vs

Ioh. 6. 63.

vs from our sinnes in his blood, to guide vs with his light, all this is nothing but his Spirit, which being purchased by his death, comes as it were through his body and blood giuen to vs, as our own flesh and blood. This Spirit is obtained and giuen by his death and sufferings, and comes to vs by his humane flesh and nature, into our flesh and nature. *Therefore his Flesh is called meate indeed, and his blood drinke indeede. For the flesh of it selfe profiteth nothing, but because for the merit of his sufferings in his flesh and by it, as by a conduit the third Person the holy Ghost, proceeding naturally from the Father and the Sonne, is hereby procured to flow, issue, and come*

and some fruits thereof.

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come forth to vs and into  
our hearts by grace. Galat.

4. 4. *Because yee are sonnes  
reconciled to God by the  
death of his Sonne, God  
hath sent forth the Spirit of  
his Sonne into your hearts,  
which cryeth Abba Father.*

The Spirit doth and would  
ouer naturally issue and  
proceed from God into vs,  
as Iam. 1. 17. did not our  
sins stop the currant, and  
keepe him out of our  
hearts, by our indisposition  
and vnworthinesse, and vn-  
capablenesse of receiuing  
him, as Ioh. 14. *Which the  
world cannot receiue, because  
it seeth him not, neither  
knoweth him; but our sins  
remooued and abolished  
by the death & sacrifice of  
Christ, and by his flesh and  
body broken, through it, as*

G 3

by

Iam. 1.3.

Aa. 2.17.

by a conduite the spirit againe hath its issue, and vent to flow into our sinfull flesh, and hearts, and God becomes againe that *That living God, that giues to all men simply without exception, whatsoeuer his sinnes be, and reproacheth no man,* that by faith comes to him, but poures of his Spirit vpon all flesh. This Spirit as its God the Fathers hand, so its Christs our Saviours hand, the hand of flesh, which Christ reacheth from heauen to vs, as to his brethren, and takes vs by the hand. Now that Christ is glorified in our flesh and nature, that Spirit which from eternitie proceeded from the Father and the Sonne, and was as their breath and hand, by which they



they made the worlds, and  
breathed into mans face  
the breath of life, and made  
him a living soule; the same  
spirit and third person, doth  
now proceed from the Fa-  
ther of Christ, as man, and  
from Christ the second Per-  
son Incarnate, and is now  
both the breath of Christ,  
and the arme of Christ,  
which breath of eternall  
spirit. Christ now breathes  
into man dead in sinne, to  
make him a new creature,  
created in Christ Iesus un-  
to good works, creating a-  
new all the powers and fa-  
culties of soule and body,  
as it were new hands, and  
feete, quickned with a new  
life, for new motions to-  
wards God, and seruices  
and workes; its the hand  
and arme of Christ, which

he now reueales and makes  
bare from heauen, and  
thrusts into our hearts,  
quickning, and creating in  
vs new hands, that is, new  
faculties of our soules, to  
lay hold on and fasten on  
spirituall good, purchased  
by his death, and offered vs  
by his Gospel.

Christ by his Priestly  
Office, hath performed all  
things needfull for our sal-  
uation, and prepared all sa-  
uing matter. And by his  
Prophetick Office in the  
Ministry of his Word, of-  
fers vs himselfe, the second  
Person incarnate to be our  
Saviour, and all his saving  
benefits and spirit, if we  
will reach forth our hands,  
that is, the faculties of our  
soules, to receive and ap-  
prehend him; but our hands  
lye

lye dead in finnes, that is,  
our minds and hearts from  
vnderstanding, choosing,  
willing and affecting any  
such Person and his Spirit  
and benefits offered. There-  
fore Christ as King risen  
from the dead, and as Lord  
of life, reacheth forth his  
arme, & hand from heaven,  
and creates in vs new hands  
that is, new mindes and  
hearts; Hee breathes into  
vs the breath of life, that is,  
his quickning spirit, that  
quickens our dead hands, to  
apprehend spirituall things;  
*For the naturall man, by his  
naturall soule and spirit, as*  
*spiritus est dignatus esse uiuificare.* There-  
fore the Spirit creates in vs.  
First, a right hand of Faith,  
to know and apprehend the  
Person of the Son of God.  
and to choose, and take him

1. Cor. 2.

for our Sauour, as he is re-  
uealed, and offered in the  
Word, reiecting all other  
Persons, Angels, or Saints,  
or any creature, or our  
selues, and our workes, be-  
taking our selues to Christ  
alone, and to this second  
Person in Trinitie made  
flesh, fasting vpon him, and  
receiuing him as offered  
and commended to vs in  
the Gospel, euen as crucifi-  
ed, and made our King,  
Priest, and Prophet, our  
Wisedome, Righteous-  
nesse, sanctification, and re-  
demprion, and all that good  
which the Gospel sets him  
forth, and commends him  
vnto vs. Christ himselfe  
gives vs such a minde, 1. Iob.  
5. *The Sonne of God is come  
and hath giuen vs a minde  
to know him that is true, and  
his*



his infinite hand and arme,  
that is, his Spirit, creates  
this minde as a hand, by  
which we fasten vpon this  
Person, even the hand of  
Faith, beleeving the Gos-  
pel, by which we are vnited  
to Christ this Person, and  
are in him that is true, and  
the only true Saviour, that  
is, in his Sonne Iesus Christ,  
that is, very God and eternall  
life, and therefore can by  
his Spirit, give vs such a  
minde to know him, and  
quicken our dead minds, as  
a living hand to apprehend  
his Person, with all his be-  
nefits offered to vs.

2. This Spirit and Hand  
of Christ creates and quic-  
kens in vs a Iesse Hand, of a  
renewed Will and Affec-  
tions. For our wills and af-  
fections being dead in sin,  
hath selfe-

selfe-loue, and lusts of the  
 world, this Spirit breathes  
 into them such holy moti-  
 ons, as casts out these wic-  
 ked lusts, and swaies the  
 will and affections to hea-  
 venly things, which spirit  
 the Comforter so felt,  
 quickning the will and af-  
 fections, they againe close  
 with this spirit, consent to  
 it, imbrace and hugge these  
 holy motions, and resigne  
 vp themselves with full re-  
 solution, to forsake all for  
 his Spirit and Graces, and  
 to be ruled, guided, and  
 swayed only by this Spirit,  
 as by the hand of Christ,  
 and to be comforted, sup-  
 ported, and ordered by it.  
 That as the Faith of the  
 minde as a right hand, thus  
 seeth the right Person, and  
 preferreth him before all,

and

*and some fruits thereof.*

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and takes him only by the hand as a Mediatour, all-sufficient to bring him to God; So the renewed will and affections ioyne hands with his spirit, that omnipotent quickning hand which hath created them a new, and put a new life in them, by spirituall and diuine inspiration; which Person with all his offices and benefits offered, and which hand of his spirit and spirituall motions and inspirations felt in our hearts, by the word preached, when our hearts, wills, and affections, doe gladly imbrace, then Christ and wee are one, & we goe hand in hand together to God, and to Heauen, He leading vs by the hand of his Spirit, and we following him

him by the motions, and inspirations of it, *Rom. 8.* For as many as are led by the Spirit of God, they are the Sonnes of God. But if any man haue not the Spirit of Christ, the same is none of his. Now some in hearing the Word, resist, and put backe the hand of Christ, the holy Ghost, reiecting all spirituall motions, and will not bee led by them, but choosing rather to follow their owne reason, flesh, sense, and lusts, to walke after the flesh, not after the Spirit, as sheepe that goe astray, and will not returne to Christ the Shepheard of their soules to bee led, and guided by him, *1. Peter 2. Rom. 10. 21.* In preaching of the word, Christ stretcheth forth his hands, that

is,



is, offereth vs his Spirit, to counsell, guide, inlighten, sanctifie, and men refuse it; which some doe ignorantly, the Spirit hauing not inlightned their mindes, to enable them to discern it selfe, to bee the hand of Christ graciously offered, and reached forth to them; and this is the common state of the World, and of all sinfull naturall men, as Christ sheweth, *Iohn 14. Which the world cannot receive, because it seeth him not, nor knoweth him, that is, which Spirit and hand of Christ, the world, and all naturall men cannot receive, nor lay hands on, or ioyne hands with, because they are not inlightned by it, to know it, & Christ, and therefore cannot will, or desire*

desire them, *but yee know him, for hee dwelleth with you, and shall be in you.*

Some doe it vpon knowledge wilfully, and maliciously, who beeing made partakers of the holy ghost, and inlightened by it, so farre as to know Christes person, the Lord of glory, and his Spirit of glory, and to see and discern his gracious arme, and power, and to taste, and feelee in some measure, and to perceiue the spirituall motions, and inspirations of it, and the powers of the world to come, that is, the powerfull vertues, and suggestions to a better life: but this Spirit, and the hand of God, not ouercomming the stony hardnesse, and impenitencie of the heart, and

will,

will, dead as a stone in selfe  
loue, and lusts of the world;  
to make it resolute to for-  
sake it selfe, and its lusts,  
and the world, to receiue,  
and choose Christs person,  
benefits, counting all things  
as doing for him, and to  
embrace the hand of his  
Spirit, and promises aboue  
all creatures, and his spiri-  
tual motions, and inspirati-  
ons; but though they know  
them to bee such, yet for  
selfe-loue, and for their lusts  
sake, to keepe them vnmo-  
rtified, they will rather fight  
against the spirit, checke it,  
and kill, and strangle the  
good motions of the spirit,  
and rather crucifie Christ  
again, and pierce through  
his hands and feet, then  
that hee shall crucifie their  
flesh and lusts, and his hands  
mortifie

mortifie them & their lusts, and therefore through the rottenesse of their vnrenewed hearts, they vterly fall away from Christ his person, and Gospel, whom they know, and haue professed, and acknowledged, and maliciously hate him, and persecute him, and his Ministers, and members, and in the disposition, and affection of their hearts, as much as in them lies, they crucifie againe to themselves the Sonne of God, and make a mocke, and scorne of him, & of sinceritie, and holinesse, and tread vnder feete the Sonne of God, & despight the spirit of grace, seeking to expose to all shame, godlinesse, and sinceritie, and godly Ministers, and people, even whom



whom their consciences know to be such, and onely because they professe, and urge the mortification of their flesh, and lusts, and living, and walking spiritually, which their corrupt, and impenitent hearts, and willes cannot indure. *But*

*they that are Christs, have crucified the flesh, with the affections and lusts, that is* in the heart, choice, will, and purpose, accepting, and allowing, and imbracing that, which Christ hath done for them to that end, which wicked men abhorre and reiect, being offered them.

*Gal. 5.*

Some through ignorance, reiect the gracious, & mercifull hand of Christ, reached from Heaven, euen his Spirit, and sauing vertues,

ruer, and benefits. Some though knowing them by illumination of minde, and by some taste of Diuine sweetnesse, and comfort in them; yet, ouercome of their lusts, and loue of the world, their hearts, and willes vnrenewed, and vnchanged, grow to hate, and detest them, seeking their destruction, and abolishing, because they seeke the destruction of their flesh, and lusts; and therefore had rather Christ were againe crucified, and dead for euer in the graue, then that hee should rise, with such hands of his Spirit, as should crucifie their flesh, and lusts.

Therefore such is their malice, that they would euen pierce through these hands of Christs spirit, as the

*and some fruits thereof.*

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the Iewes pierced through,  
and crucified through ig-  
norance, fleshly Christ, as  
I may say, in the dayes of  
his flesh, when he was in a-  
basement, to whom Christ  
promiseth pardon vpon re-  
pentance; *If any man speake  
a word, against the Sonne of  
man, that is, as onely know-  
ing him as a Man, and ig-  
norant of his God-head,  
and Spirit, it may bee for-  
giuen him: But if any man  
blaspheme the Holy ghost,  
and God-head of Christ shi-  
ning, and sparkling in him,  
it shall neuer bee forgiven  
him.*

Matth. 12.

Some now maliciously,  
crucifie Spirituall Christ,  
risen from the dead, and  
shining into their hearts,  
and soules, by his Spirit,  
and comming to apply his  
Crosse,

Crosse, and Death, to crucifie their flesh, and lusts, by his Spirit, and Spirituall hands : they now, not as in the dayes of his flesh, but in the eternitie of his Spirit, and Glory, would crucifie againe, and abolish for euer.

They that are thus affected towards the spirit, are said to be so affected to Christ; because the Spirit is Christs hand, and because it reueales, presents, and offers Christs person, merits, righteousness, and the saving vertue of his Crosse, to crucifie all our lusts, *for this spirit takes of Christ, and shewes it vnto vs,* *Ioh. 16.9, 10.* it comes with its hands full of Christ. So that as I loue Christ, and take him by the hand, when



I gladly imbrace his Spirit,  
and suffer my selfe to bee  
led by it, and its spirituall  
motions: so contrarily, they  
hate Christ, and crucifie  
him, and pierce through  
his hands, that hate his  
Spirit, and destroy his spi-  
rituall motions suggested to  
their hearts.

For as some of the  
Iewes, through ignorance  
of Christs God-head, cru-  
cified Christ onely, as a  
poore man, the Carpenters  
sonne, that had proudly  
vsurped a Kingdome over  
them, and against *Cesar*,  
and therefore put him to  
death as a Traitor, and  
as onely crucifying his  
leshly hands: Yet some  
others, and especially the  
Scribes and Pharisees that  
knew him by the light of  
the

the Holy Ghost, that hee was God, and by the finger of God had cast out devils, (as Christ knowing their hearts, professeth they did) They crucified him not as the Sonne of man, nor onely his fleshly hands, as hee was the Carpenters sonne, but his Spirituall hands, as he was the Sonne of God, hating his spirit and power, in the Ministry of his Word, and Miracles, and Doctrine, and Disciples, for which sake they chiefly crucified him, that if they could possibly, they might abolish for euer his Name, Doctrine, Religion, Profession, Spirit, and Church, which now began to be gathered. Hee was crucified of these, not as the Sonne of *Ioseph*, but as the Anointed,

and some fruits thereof.

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Anointed, and Holy One  
of God, anointed with the  
Holy Ghost, and with  
power, doing what they  
could to crucifie the Holy  
ghost, & to pierce through  
the hands and feet of the  
Spirit. They trode vnder  
feet, not the forme of man,  
but the Sonne of God,  
and made a mocke of him.

*Hebr. 10.* *admiratio* *hinc* *illud*  
To *monition* in confidence,  
Christ leading, and taking  
vs by the hand, and we lay-  
ing hold on his flesh cruci-  
fied for vs, wee goe confi-  
dently. If wee lay hold on  
any creature else, and bee  
led & guided by any Saint,  
or Angel, wee goe with  
fear, and doubting, with  
perplexitie, and anxietie,  
when conscience of sinne  
accuseth vs, and are neuer

H secure,

secure, that wee shall bee  
 saued. To bee bould and  
 confident with God at any  
 time, but especially in the  
 conscience of sinne, is a  
 marueilous courage: Be-  
 fore whose face and pre-  
 sence, the Angels are aba-  
 shed, the mountaines melt,  
 whose Maiestie and pre-  
 sence is so glorious, feare-  
 full, and terrible, that no  
 creature can abide his pre-  
 sence, when hee is angry.  
 The most Holy Angels  
 without spot of sinne in  
 nature, and conscience, yet  
 couer their faces, as aba-  
 shed at his presence, though  
 doing his will, in obeying  
 the voyce of his mouth.

How much more must  
 sinfull man, dust and ashes  
 melt, and bee confounded  
 with shame, and horreur,



at the presence of so Holy  
a God? yet Faith in Christ,  
makes confident and bold.  
*Jacob* had strength, and  
courage, & prevailed with  
God. *Moses* indured as see-  
ing him, that is inuisible, by  
his Faith in Christ, who  
at Horeb in the giuing of  
the Law, where the sight  
was so terrible, hee confes-  
sed, I feare and quake. *Rom.*  
5. 11. *Wee not onely glory in*  
*afflictions*, saith *Paul*, which  
some stout hearted carnall  
men haue done by pride,  
ambition, or strength of na-  
ture, who vpon the sight of  
God, haue trembled like  
*Belteshar*, but wee also glory  
in God, see 1. *Iohn* 4. 17. &  
3. 21. *Abrahams* boldnesse  
was with God, to parle  
with him, though hee was  
but dust and ashes.

Wee see how hard a thing it is, to be bold in the presence of a King, a mortall man, especially if he be angry: His wrath is like the roaring of a Lyon: How much more to bee bold in the presence of God, the King of Kings, when hee is angry, *who cutteth off the spirit of Princes, who is terrible to the Kings of the earth, that they feare in their Primie-chambers? Psa. 14. 4. Psal. 76. 5.*

Sinne weakens, and breakes the heart, and soule of man, by breeding doubts, feares, griefes, tremblings, and horrors: So the Devils, and *Adam*, by their fall, brake themselues into shiuers of feares, and tremblings. And as the Deuill trembles, so our corrupt nature,

and some fruits thereof.

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nature, and guilty conscience, like his, is to doe as the Deuill doeth; for wee are broken, and infected like him by sinne, *Rom. 5.*

*when wee were yet of no strength, Christ died for vs,* that is, when wee were broken, and infected with the guilt of all sinnes.

Therefore the Lawe, first breakes vs, and kils vs with the sight, and guilt of sinne, before Christ cures vs, and binds vs vp;

and this is the cure of the heart, and soule, by Faith in Christs blood, and breaking for vs, his terrors, horrors, griefes, and paines, in soule and body,

that we are strengthened with confidence, by his spirit in the inner-man, and haue not the spirit of feare, but of power and loue, and of a sound

H 3 minde,

Ephe. 3. 16.

2. Tim. 1. 7

Rom. 8. 15  
11a. 21. 2.

minde, not the spirit of bondage, to feare againe, but of adoption, to cry confidently, *Abba Father*: This is to bind up the broken hearted.

Therefore is Christ called the Rocke of the soule, *Mat. 16. 18. Upon this Rocke will I build my Church*, because hee gives the heart and soule, built on it by Faith, strength of courage and confidence. Therefore the fearefull, and unbelieving, are cast out with dogs. *Reuel. 21.*

Christ is the Redeemer of the soule chiefly, and therefore from feares, doubts, and griefes chiefly, and from the spirit of bondage, to feare againe. The chiefest vertue of bread, is to incourage, and strengthen the heart: So Christ



*and some fruits thereof.*

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Christ crucified, his body broken, and fed on by faith, its vertue is, to incourage, and strengthen the heart with confidence towards God.

If therefore wee feeble, feare, fainting, doubting, goe the more to the Sacrament of Christes body, which as it requires some courage, and hope, that we shall finde strength, and nourishment of confidence by it, so it also gives it, and makes vs bold with God, and fearelesse of sinne, and death, as Christ incourageh, *Iob. 16. vlr.*

Therefore renouncing all other meanes of courage, and confidence, and seeking not to make our selues safe, and bould in our selues, our workes, righteousnesse,

H 4 wealth,

*Vjs.*

wealth, friends, let vs goe  
onely by Faith to Christ,  
to giue all true confidence,  
securitie, and comfort of  
minde, and heart, by his  
death, and blood, as the  
onely bread of life, and  
strength to the soule, and  
of cordiall vertues.

For all carnall men feele  
feare, and grieve, and anxi-  
etic of minde, and in this  
sense, they go to the world,  
and wealth, to the Lawe,  
and workes, and seeke to  
secure, and strengthen, and  
free themselves from these  
feares, and griefes, and  
to heale themselves by  
wealth, and trusting here-  
to, and say, If I could doe  
and liue, thus, and thus,  
and had so much wealth,  
or performe this, or that  
righteousnesse : then my  
minde

minde would be quiet, and at rest, and fearelesse. But these things can neuer giue securitie, and rest to the minde, and heart, but vexation. Goe to Christ by Faith, and hee will giue thee rest. *Matth. 11. verse the last.*

Therefore confidence is as well a fruit of Faith, as the forme of Faith. For Faith goes to Christ, for increase of it selfe, its life, and strength of confidence. It could not goe at all to Christ, if it had not some strength, and life of confidence: but because it feels weakenesse, of feare, and doubting, it goes to Christ, to bee encouraged, and strengthened, and quickned more, crying, *Lord increase our faith,* and giue vs more

*Vse.*

*Luke 17.8.*

H s courage,

Mar. 9. 24.

courage, and strength of Faith in heart, by feeding vs with thy body, and blood, *Lord I beleene, helpe my unbelcefe.* Therefore he saith here, by Faith of him, that is, by going to Christ by Faith, and betaking our selues to him, and laying hold on him, wee haue a confident accessse to God, with more confidence, then we can haue by laying hold on, and choosng any other to lead vs. Therefore eate his Body, and drinke his Blood, that is, take and choose his Death, & blood, for your onely meate, to nourish, & strengthen your hearts with comfort, and peace, as onely cordiall, to giue you courage, and confidence against sinne, & Satan, and boldnesse with God,



God, and it will doe so.  
For as meate requires some  
life, and strength, to take,  
eate, and digest it, and so it  
giues, and increaseth more  
life, and strength to the  
heart: So Christ the bread  
of life, requires some  
strength of Faith, to receiue  
him, and digest him, and so  
he giues more strength, and  
courage with God, and a-  
gainst sinne.

Therefore we must goe  
to the Sacrament, as well  
to increase faith, as to bring  
Faith with vs. In going,  
we must by Faith renounce  
all comfort, and confidence  
in our selues, and all crea-  
tures, and goe out of them  
to Christ onely, and im-  
brace him, that hee may  
giue vs all true boldnesse,  
and confidence towards  
God,

God, that nothing may incourage vs, but Christ, and that hee may giue vs better courage, then any other creature can giue vs.

Choose, and take Christ, for thy onely ~~in~~ thy guide, and Captaine to lead thee to God, and hee will incourage thee, with inuincible strength, and confidence, and giue thee a heart of Steele: but trust to any thing else, and it will faile thy heart, and not be a sure Rocke to it, but leaue it in feare, doubting, anxietie. Goe to Christ onely, and hee will giue thee legges to goe better, and strengthen thy feeble knees, and make straight steps to thy feet, and incourage thy heart to come more to him, and to God by him: but goe to any

any other, and they will  
increase thy feares, doubts,  
and scruples. Take heart  
to goe to God by Christ,  
& encourage thy heart, and  
hee will giue thee more  
courage; *Bee strong, and he  
shall strengthen your hearts.*  
*Psal. 26. 14.*

All true Ministers and  
Christians boldnesse, and  
courage, to preach, or goe to  
Gods house, to appeare be-  
fore him, to worship him,  
is by faith in Christ, and to-  
wards God, as seeing him,  
and in kindeitie approo-  
ving the heart to him, as  
beholding him in Christ,  
*1. Thess. 2. 1, 2.* The hypo-  
crites boldnesse is only to-  
wards men, in blindnesse  
and darknesse, not seeing  
God, but only men, whose  
eyes and eares they can  
please.

please, and only satisfie their expectation. If Ministers could manifest Gods face and presence, and God would shew himselfe in them, as in the Primitiue Church; only beleeuers durst ioyne themselves to the Church, and to the Lord: hypocrites would either abhorre, or tremble, or bee ashamed to appeare, *Aff. 5. 13, 14. 1. Cor. 14. 24, 25.*

The best and greatest boldnesse and confidence is towards God. Diuels and wicked men by sinne, pride, malice, or by wealth, learning, authoritie, power, may be bold towards sinfull men, weake and impotent and base like the earth as themselves: but they haue no courage or boldnesse



ness towards God, but quake and tremble at his Maiestie; and especially when they are ouermatched by death, or any other euill. They that are bold in mans day, only beholding man, shall tremble in the Lords day, when God shall exalt himselfe. Such as put their strength and confidence in their wealth, pride, malice, are most fearful and cowardly with God and death.

*Let vs draw neere with a true heart in assurance of Faith, without all doubt and scruple; seeing we haue such an all-sufficient High Priest ouer the House of God, that can perfectly save them that come to God by him, holy, harmelesse, undefiled, separate from sinners, and higher*

Heb. 10. 22

Heb. 7. 25

Heb. 7. 26

please, and only satisfie their expectation. If Ministers could manifest Gods face and presence, and God would shew himselfe in them, as in the Primitiue Church; only beleeuers durst ioyne themselues to the Church, and to the Lord: hypocrites would either abhorre, or tremble, or bee ashamed to appeare, *Act. 5. 13, 14. 1. Cor. 14. 24, 25.*

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Heb. 10. 22

Heb. 7. 25

Heb. 7. 26

*higher then the heauens, that hath all-sufficiencie, of all-sauing good, as King, Priest, and Prophet, to vanquish, and remooue all sinnes, and deuils, and to conferre all good.*

Receiue Christ into thee by faith, lay hold on him to lead thee, renouncing reason, & sense, that thou mayest be strong, and confident without all feare. For therefore we feare, and are in doubt, because we looke to our selues, and to our owne strength, and righteousness, and rest thereon, and goe not wholly out of our selues to Christ; to rest our hearts on him, and to receiue him onely into vs, to comfort, and incourage vs, but wee receiue the World, or our workes in-



to our hearts, and feede on them, which will neuer strengthen our hearts. This bread wants that staffe, and strength, and vertue to vp-hold our hearts against sinne, Satan, and so many crosses, that they cannot be strong, but full of feare and doubting, because they are not built on Christ the Rocke, and are not fedde with his body broken, and blood shed, which only is that bread which strengthens the heart of man to go to God, without feare and fainting. For therefore was Christs soule and heart, and body broken with feare, fainting, horrors, that ours might bee bound vp and healed.

If we haue no boldnesse with men, but feare their earthen

earthen faces, & tremble at their wrath, whose breath is in their nostrils : If the conscience of sinne make vs tremble before men : how much more before God the Iudge? *1. Pet. 3. 15.* with *Isa. 8. 12, 13.* Seeke boldnesse with God. Its nothing what boldnesse we haue with men, that our hearts and consciences warrant vs to stand vpon Interrogatories with men, and challenge, Who dare lay any thing to our charge and we can shew our faces in any court, & stand vpon our righteoufnesse. But dare we doe so with God, and stand vpon interrogatories with him, either in Iustification, as *1. Pet. 3. 21.* or Sanctification, as *Dauid*, Lord *Prooue mee and try mee if there*

*Psal. 138.*  
23.

there be any way of wicked-  
nesse in me? In whom wee  
haue accesse with confi-  
dence, as we haue our ac-  
cesse to God out of our  
selues only in & by Christ,  
so we haue our confidence  
only in Christ, and not in  
our selues.

First, in regard of the  
matter, all matter of confi-  
dence is only in Christ,  
*viz.* his Death, Resurrecti-  
on, Merits, Righteousnesse,  
Intercession, as 1. *Pet.* 1. 21.  
and 3. 21, 22. *Luk.* 18. 9.  
with *verse* 8. and 13, 14.  
2. *Cor.* 1. 9. *Phil.* 3. 3. 9.

Secondly, as the Rocke  
and efficient cause of our  
actuell confidence, dispen-  
sing it to vs arbitrarily, as  
he sees fit, and we need, as  
enemies, troubles and dan-  
gers increafe. There is no-  
thing

thing in vs naturally but feare, and a spirit of infirmitie, and weaknes, wherewith we are bound, and goe faintly, but Christ suggesteth and breatheth into vs a spirit of courage, and confidence about that we haue by faith, whereof faith is an instrument and meanes to draw it forth. Our hearts naturally meditate feare, and we weaken and discourage our selues, and Christ incourageth vs, and giues vs strength and confidence. We must vnderstand that there is a double confidence. 1. Seminall, which is in faith, a kinde of naturall child-like confidence seeded in vs, whereby we are well perswaded of Gods fatherly heart and good will, as little



the children naturally are of  
their parents affection, and  
yet vpon all dangers and  
miscarriages, or other acci-  
dents, they feare and trem-  
ble through weakenesse of  
iudgement, and apprehensi-  
on, and imbecillitie of na-  
ture, in which infirmities  
its the parents wisdome  
and indulgency to incou-  
rage and comfort, not  
*to be furiously angry least  
they be discouraged* and all  
together put out of heart.  
So is it with God and his  
children; they haue some  
child-like perswasion of  
God the Father his Loue,  
by which they goe to him;  
which perswasion is semi-  
nall in their hearts, the first  
habite of Faith, but which  
is not of strength to carry  
them to God with confi-  
dence,

Eph. 6. 4.

Psal. 103.

dence when conscience of finnes, Satan and Enemies, and dangers assault, but by weakenesse of iudgement and apprehension, and frailtie of the flesh, they are ready desperately to cry out for feare, as the Disciples did at the sight of Christ comming like a ghost vp. on the waters, till Christ encouraged them, & strengthened them saying; It is I, be not afraid, Christ is not furiously angry against our infirmities, feares, doubts, *but spareth vs as a Father spareth his childe that serueth him* as well as he can, though with neuer such weakenesse and frailtie; and he supports vs in our feares and doubts, as *Psal. 93. 18. When I said my foote slippeth t<sup>h</sup>y mercy O Lord held mee vp.*

*up. In the multitude of the  
thoughtes of my heart, that is  
full of feares, doubtings, di-  
stractions, thy comforts re-  
ioyce my soule. So Christ  
giues all beleeuers confi-  
dence, dispensing it, as we  
need against our many sins,  
temptations, dangers, ene-  
mies. For as our life is hid  
with Christ in God, so is  
our confidence, which is  
our life and strength, increa-  
sed and dispensed as Christ  
pleaseth, as 2. Chro. 20. 20.  
Trust in the Lord, and yee  
shall be assured, that is, con-  
fident. If yee by faith goe  
only to God, beleeuing that  
he is able and willing, ac-  
cording to his promise to  
helpe, and choose him  
only for your Sauour, and  
protector, and reiecting all  
other, betake your selues to  
him*

him alone, he will not only saue you, but giue assurance and securitie of saluation before-hand, which is indeede the greatest part of saluation, the healing of the soule of sinfull feares, doubts, and scruples, and stablishing the heart and minde in peace passing all vnderstanding, as I haue before touched.

*Obiect.* I feare my faith is not true, because I cannot be confidently assured that God will helpe me, nor rest therein without feare.

*Answ.* Our Faith may be true though weake, and ioyned with feare. Let vs striue therefore against the feare and weaknesse of our nature, and flesh, and vse our weake faith to go vnto

Christ,



Christ, and he will giue vs strong confidence. That is his gift, and not of our selues. Its that fruit, or rather growth and increase of the first faith, sown in our hearts rightly improoued, as *Psal. 26. 14. Be strong and he shall strengthen your hearts, and trust in the Lord,* that is, doe you improoue your weake faith to goe to Christ, seeking to him for strength and courage, and increase of your faith, and goe not to any creatures, to make your selues strong, confident, and secure in them, and Christ will giue you confidence and securitie, as *Psal. 73. 26. My flesh faileth me, and my heart also, but God is the strength of my heart, and my portion for ever.*

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This

Vse.

This makes greatly for the comfort of the weak in faith. And let vs not expect a faith without feare, infirmitie, anxietie: but strue against this weaknesse, and lament it, and vse this weak faith in going to Christ, to strengthen it with confidence. The chiefe treasure of confidence, and of this life of faith, Christ keepes in his owne hand, and will haue vs in the sense of our weaknesse of faith in his promise to goe to him for it, and depend on him to keepe, strengthen and support our weak faith, as he hath promised, *That hee will not quench the smoaking flaxe, nor breake the bruised reede.*

Matth. 12.

We haue a small roote of faith in our selues, but the

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neake

*and some fruits thereof.*

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the body and truncke is in  
Christ : by this small roote  
we liue and goe to Christ,  
and cleaue to him , and  
figh to him in our weak-  
nesse, and being thus hum-  
bled, we depend on him  
daily to support our faith,  
to increase our confidence,  
which we must not looke  
to haue alwaies in our  
selues, but in and from  
Christ as his free grace  
shall arbitrarily dispense the  
same.

Therefore he suffers some  
of his Saints, and members  
to be more weak then o-  
thers, and fearefull, and in-  
to some he infuseth a grea-  
ter spirit of confidence.  
Some goe weakely and  
faintly all their daies, and  
*can hardly lift vp their*  
*weake hands, and feeble*  
*I 2 knees,*

Heb. 12.

knees, to make streight steps to their feete. And this Christ doth partly for exercise of his owne grace, and mercy in supporting such weake ones, and for exercise of our mercy and loue. *Rom. 15. 1, 2. 1. Thess. 5. 7.* As the soule infuseth not the like vigour, and vertue of life, comfort, strength into all the members of the body: So nor Christ.

We must as well goe to Christ for faith and confidence, as for any other grace, and he requires of vs perswasion and faith, that wee shall receiue it from him, *viz.* that he will in dangers, feares, sinnes, temptations, strengthen, encourage and comfort vs against them all, euen death, and hell, and all enemies. Say

not,



and some fruits thereof.

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not, I am a creature so weak  
and faint in faith, that I  
shall neuer stand against  
these. Cast not away thy  
weake faith, as *Heb. 10. 35.*  
Sit not still, and keepe not  
thy bed, because thou canst  
not goe so strongly to  
Christ as others can; but  
goe as well as thou canst  
with thy feeble weake knees,  
*and let not that which is hal-*  
*ting be turned out of the way*  
*but rather be healed;* Seeke  
for more strength of faith,  
rather then despaire and  
cast away all faith. Fight  
the good fight of faith, and  
strive to lay hold on Christ  
and he will strengthen thy  
faith; only seeke not to  
strengthen and secure thy  
heart in wealth, pollicie,  
thy owne righteousness.  
For he is the shepheard of

*Heb. 12.*

Psal. 33:

our soules, and hath promised to conuert our soules and to dwell in our hearts, if we by faith choose him to dwell in vs, to bee his house, reiecting all other lords and spirits, then will he come into vs and strengthen vs by his Spirit in the inner man, as *Eph. 3. 16, 17.* and he dwelling in vs, as in his house, we shall hold fast our confidence and hope of reioycing unto the End. *Heb. 3.*

Luk. 17. 5.

Mark. 9. 24.

Therefore pray as the Disciples, *Lord increase our Faith*; and cry as the Father of the *Demoniacke*, *Lord I beleue, helpe my unbeliefe*, and giue me confidence; and beleue that hee will pardon thy weake faith, and heale it, as well as any other thy finnes and enormities.

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mities, as long as they are but infirmities which thou striuest against, lamentest and labourest for strength of faith, desiring aboue all to honour God with confidence. Beleeue hee will pardon the want of beleeefe, as long as thou striuest and labourest to beleeue, and doest not affect infidelitie *with an euill heart of infidelitie*, totally euill and vnfaithfull, *to depart away from the living God*, and to forsake him our Rocke and portion, choosing and preferring other creatures, as *Heb. 10. vlt.* For that which our hearts choose for our portion, they trust in, and are strong and confident in. *Where our treasure is, there will our hearts bee also.*

Heb. 3.

Math 6.

Lam. 3. *The Lord is my Portion, saith my soule, therefore will I trust in him.* Hereby I know, I have some true faith, though with much feare, when I choose God to bee my chiefe portion, to be secure, confident and fearelesse in him. As a seruant that chooseth a Master, in whose power, riches, authority, for protection and maintenance, he reposes himselfe to quiet, secure and rest his heart in him. Some choose wealth; some the Arme of flesh; But a Christian by faith chooseth Christ. Therefore Christ saith, *A man cannot serue two Masters, to repose confidence and safety in them both, but wee must either cleaue to the one, and despise the*



the other, or hate the one,  
and loue the other. So yee  
cannot serue God and Mam-  
mon, to seeke safetie and  
securitie from them both.

The heart seekes its securi-  
ty but in one treasure. See  
*Math. 6. 21. 24.* That which  
is our portion giues vs con-  
fidence; It belongs not to  
our Faith, but to our porti-  
on which faith chooseth,  
and pitcheth on, to giue vs  
confidence. Choose God  
for thy portion, to rest thy  
heart in him, as he hath  
promised to be the Rocke  
of thy heart, and then try  
and see, if God doe not giue  
thy heart secure confidence  
as a Rocke, *Psal. 73. 26.* and  
*2 Chron. 20. 20.* Trust in  
the Lord and ye shall be as-  
sured. Let thy heart bee  
Christs house to dwell in

I s thee

thee by faith, & thou shalt see, that he will strengthen thee by his Spirit in the inner man, not to faint or feare in any afflictions, as *Eph. 3. 13, 16.* Thou shalt then sensibly feele & know, that Christ is in thee, and thou art his house, in that *thy heart keepes this confidence and hope of reioycing vnto the End,* as *Heb. 3.* that is, hereby we sensibly know it. We are Christs house before by faith; but we doe not so sensibly feele and know it, that he dwels in vs, till he as the Master of the house, strengthen and incourage our hearts.

Wicked men and vnbelievers doe not belecue, that Christ can or will strengthen their hearts, to make them strong and confident

*and some fruits thereof.*

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fidēt without feare and  
griefe, therefore they put  
their strength and confi-  
dence in wealth, pride, ma-  
lice.

*Pride is to them as a  
chaine, cruelty coners them  
as a garment.* They arme  
themselues with these wea-  
pons of the flesh, and im-  
bolden & encourage them-  
selues by them, and not in  
God and Christ their Por-  
tion. They seeke freedome  
from care, feare, and trou-  
ble of minde in wealth and  
honour, and promise to  
themselues all securitie of  
minde and heart, and safety  
of life, and estate in these  
things, as *Luke 12. My soule  
take thine ease, eat and  
drinke, thou hast much  
goods laide up for many  
yeares.* Contrary, a belee-  
uing

*Psal. 73.*

Luk. 12:

uing heart, beleuees as God saith, not as Satan, Reason and flesh say, viz. that though he had all abundance, yet his life stands not in his riches, and though hee had all the world, it will not keepe his minde and heart safe from feares, cares, griefe, nor his body and life safe, quiet, nor secure, but only God and Christs loue and mercy, and therefore nothing will content him but these.

Therefore hee goeth to God, and Christ, onely to repose his soule in them, and hauing them, he is perswaded as the word saith, that his soule shall dwell at ease, and bee secure, *his defence shall bee the munition of rockes, that the Name of the Lord will be a strong Tower*

Isa. 33:

Prou. 18.



*and some fruits thereof.*

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*to him, if he could attaine to it, that he should lie downe in peace, and sleepe, and rise againe, because the Lord would make him dwell in safetie, that bread should be giuen him, and his waters should bee sure: But the wilfull infidelitie of vnbelieuers, makes them resolutely to conclude, and say, Who is the Almighty, that they should serue him, and what profit should they haue, that they should pray vnto him? They count not God any such secure refuge, and therefore make falsehood their refuge, and vnder vanitie hide themselves.*

*Psal. 3.*

*Isa. 33.*

*Iob 21. 15.*

*Isa. 28. 15.*

*They cannot rest nor sleepe, without their God Mammon, their chiefe portion, and their bellies filled with*

with that meate that perisheth. Contrary, a Christian cannot rest, nor sleepe, feeling his soule emptie of God, and Christ, and the meate that endureth to everlasting life. Because hee beleeueth, that Christs body broken, is that onely bread of life, that can quicken, and strengthen his heart, with courage, comfort, and confidence inuincible, and therefore chooseth no other foode but this, *and layes forth his money, and labour chiefly for this, Iohn 6.27.* being perswaded that all nourishing, comforting, and strengthening vertue to the heart, is in Christs death, blood, and sufferings, and that all other bread is but ashes, and that a seduced heart deceiveth men,

Isa. 55. 2.

Isa. 44. 30.

men, that they cannot deliuer  
their soules from feeding  
on these vanities.

If wee belecue, that all  
comfort, and confidence is  
in Christ crucified, and goe  
to him for it, we shall find  
him indeed, that bread of  
life, that will giue life, com-  
fort, strength, courage, as  
he promiseth, by his word,  
and Sacraments. In which  
Faith, and sense of his  
feares deadnesse, *David* so  
often repaires to God, pray-  
ing, *Quicken mee, O Lord,*  
*according to thy promise.*  
Let vs likewise, goe to  
Christ, and say; Lord Je-  
sus, thou hast promised,  
that if wee come to thee,  
thou wilt giue vs life, if  
weari'd with our pride, in-  
fidelitie, feares, and doubt-  
ings, wee lament the same,  
and

Psal. 119.

and come to thee, thou wilt ease, and refresh vs, with strength in our soules, and not breake the bruised reed.

Lord Iesus, renouncing all other meanes of easing, resting, and refreshing my soule, and heart, and of giuing mee comfort, and confidence, and to free me from my feares, and cares, & sinfull troubles of minde, I come onely to thee, the Shepheard of my soule, who callest mee vnto thee, as *Matth. 11. 28.* and *Psal. When I am afraid, I will trust in thee.* Therefore Lord ease, and refresh my minde, with confident rest, and repose in thee, from all feare, doubting, & anxietie. Thou hast promised to giue to the thirstie soule, that  
faints

See Hof.  
14.3.



*and some fruits thereof.*

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faints with feare, grieve, and trouble of minde like the parched ground that gapes, the water of life.

Lord Iesus, thou wast weary, and thirstie in body, and soule, & askedst drinke, both Spirituall, and bodily, whereby thou perfectly knowest, what it is to haue a wearie, faint, and thirstie soule, full of feare, grieve, doubting, and didst promise the water of life, which I belecue, thou onely hast to giue, and wilt giue, and therefore I come to thee. I know, and belecue, that thou promistest no more, then thou canst performe, and that thy Spirit, and righteousnesse can doe it, and therefore I renounce all other meanes of refreshing, and come to thee, as thou

See Heb. 4  
15. & 2.  
17, 18.

Ioh 7.37.

thou callest mee, crying, in the last, and great day of the Feast, promising to make a better Feast then that was, or all the Feastes of the yeere, euen a continuall Feast, to all that are thirstie, and come to thee, to drinke, to refresh, and satisfie their hearts desires, in thee onely, as our Passouer sacrificed for vs. 1. *Cor.* 5. 7, 8.

*Obiect.*

But my feares, and griefes, and despaire, are so great, that I feele no faith at all, but all faith, and hope is swallowed vp.

*Answer.*

It is so to sense, but not so indeed, as with *Ieremie*, *Lament.* 3. *My strength, and my hope is perished from the Lord.*

Secondly, its not a wilfull, willing, and obstinate despaire,

spaire, reiecting all counsell,  
and meanes of confidence,  
as in *Abaz. Isa. 7. 12.* but a  
desperation, lamented, and  
striuen against, with subie-  
ction to any counsell, and  
meanes for the cure, desi-  
ring, and prizing Faith a-  
boue all things, and there-  
fore is not damnable.

Thirdly, especially if thou  
canst thus doe, which is  
my counsell to thee, to la-  
bour to doe, that is, to goe  
to Christ, though quaking,  
and trembling, and full of  
feare: flie not from Christ,  
to any creature for refuge  
and confidence, *for that is  
to goe after vaine things,  
that cannot profit.* Though  
by feares, and doubts wee  
sinne, and offend Christ,  
yet, flie not from Christ,  
the only medicine of sinne,  
and

*1 Sam. 12.  
20.*

& cure of doubts, & infidelitie, especially, he calling, & commanding thee to come vnto him. Therefore obey his cōmandement, & hope about hope, and beleue about thy faith, that his grace & mercy, wil pardon, and heale thy infidelitie, & say, I will not vtterly feare, & despaire, but in despite of my feares, & distrustfull heart, and Satans temptations, I will goe to him, because he commands me; If I cannot goe by faith, yet, I will goe by obedience, because he commands mee to come to him, and not suffer my feares to keepe mee backe; I will resolutely cast my selfe on him; if I cannot doe it faithfullly, yet, with a wilfull resolution to obey, his cōmandement: though

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I cannot doe it with heart and affection, & delight, as I would, and should doe it. Euen despairing of all hope from him of any good, yet wilfully, and resolutely, cast thy selfe on him, saying, if hee will let mee perish, so let it bee, I will goe to him, though without all hope, and commend my selfe to him, and if I perish, I perish.

Oh, but I can doe nothing but feare.

Yet, goe and cast thy feare, and infidelitie, and all thy sinnes on him, who hath satisfied for them all, and must heale them all; chiding thy selfe for thy feares, and doubts, *Why art thou so cast downe my soule, and disquieted within me? waite on God, & Christ,* and in despite of despaire, with

*Obiect.*

*Answers.*

*Psal. 42.*

Jonas 2.

with a contrary desperate resolution, aboue all reason, sense, or hope, say as *Jonas*, yet will I looke towards thy holy Temple, though to all reason, and sense, I am utterly cast out from thy presence for ever, I will not yet giue ouer prayer, I will yet fight the good fight of Faith, I will cast my selfe on him.

As there is in some wicked men, a desperate wilfulnesse of rushing into euill, against all meanes of restraint both of promises, threats, mercies, and blessings from God, and examples, & prouocations from men, and a desperate will in men, to aduenture vpon desperate meanes, as if they were mad, vpon no ground of reason or hope, but only their

their owne foolish credulitie, beleeuing their owne conceit, and following the hardnesse of their owne hearts and desperate wils, so much will they attribute and sacrifice such honour to the Godhead of their conceit and will: That honour doe thou giue to Christ; by a desperate resolution of a holy will, converted to God, aboue all hope, and against all feares of apparent euils and discouragements, to all reason, vpon a credence of Gods word and promise, against all arguments of despair, cast thy selfe vpon Christ, because hee bids thee. As *Peter* at Christs commandement goes vpon the waters, and at his commandement casts forth his

his net, to make a draught against all doubts and arguments of despaire. Such authority giues Faith to Christs commaundement, and word, and such is the obedience of Faith.

Obey not therefore thy owne feares, and doubts, to beleeue & follow them, but obey Christs commaundement, to beleeue against all reason, and sense, feares, doubts, and despaire. This is the obedience of Faith, simple, and absolute, without any reason why, but onely because Christ commands. For its Christs commaundement, that whatsoever our sinnes, and vnworthinesse, our feares, doubtings, and infidelitie be, and how great so euer our misery be; that yet we should beleeue,



beleue, that hee will pardon, and heale all. Nay, because our misery by sins, and punishments of God, on soule and body, are great, and desperate, passing all created power, to cure, or helpe them; therefore to beleue, and to goe to him, ordained of God, a Physitian, to heale all that are desperately sicke, and diseased, and past all hope, in reason and sense: Yet, there is hope in Christ, and hee commaunds vs to beleue it, and vpon his commandement, to goe to him, to ease vs of the burden of our sinnes, and miseries, when they lie so heavy vpon vs, and so fastned on vs, as we conceiue no possibilitie of remoouing them, nor of any ease, and refre-

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thing from any creature, promising, that he will giue vs rest.

Obeey the commandment, which commaunds thee to beleeeue, against all vnbeleefe, and aboue all beleefe, and to hope, aboue hope, that is, in infinite doubtings, to beleeeue, and in all despaires, to hope, and when all reasons, grounds, meanes, and hopes are wanting, yet to beleeeue, only because God commands thee so to doe. Though nature, reason, sense, and thy owne heart, & faithlesse feares, & all creatures forbid thee so to doe; saying, *That thy strength, and hope, is perished from the Lord*, yet obey, and beleeeue none of these, but Gods commandment, commanding thee

Lam. 3.

to

to belecue his promise, against them all, and so to honour him as God, aboue them all in power, mercy, trueth, and faithfulness.

Though they say, thy case is desperate, God saith it is not : they say, *Thy daughter is dead, why troublest thou thy maister with prayers, and suites any further, now all hope is past?* But Christ saith, *Feare not, onely belecue, and fight against all*, that perswade thee to the contrary, euen Satan, flesh, reason, nature, and all the World. For this commandement of beleeu-  
ing, is contrary to all creatures. All other commandements of the Morall Lawe, of naturall equitie, and Iustice, are seconded,

Mar. 5. 39.

and sealed by the testimony of all creatures, to bee iust, faithfull, and true, and they perswade to the obedience of them: onely this commandement of beleeu-  
ing, is contrary to all creatures: Heauen, and Earth are against it, and bid vs despaire, for there is no hope. This therefore is the greatest obedience, and the cheifest worke, most pleasing to God, and most honouring him, as God, aboue all creatures, and against them all, and therefore, God will honour, and saue such a soule, against all creatures. *He that beleeueth in me, though he were dead, yet shall he liue. Iohn II. 25.* Of all sinnes, and sinfull passions, its the hardest to resist infidelitie, feares, doubts:



doubts; and of all combats  
against sinne, to fight the  
good fight of Faith. Be-  
cause nature giues some  
strength, and aide, to resist  
other sinnes, and naturall  
reason; but onely God and  
his word, to resist infidelity.  
Nature, and all creatures,  
forbid this beliefe, that a  
dead man should liue, and  
rise againe. When we feele  
sinne, and dead workes,  
which surely bring death,  
in reason, sense, and con-  
science, & course of nature,  
when wee feele a dead  
heart, and see nothing, but  
dead bones, as *Ezek. 37. 3.*  
*that these dead bones should*  
*liue againe*, all creatures for-  
bid vs to beleue it, yet,  
Christ commands vs to be-  
leeue, that he is the Resur-  
rection, and the life, to

Rom. 15.  
13.

2. Theſ. 2.  
11.

quicken the dead, and to trust in his voyce, that the dead shall heare it, and liue, whatſoeuer the death be in heart, or conſcience, and whatſoeuer ſoule-murdering deſpaires, and feares, destroy the life, peace, and comfort of our ſoules, and conſciences, yet, if we will hearken to Chriſts voyce, and obey his commande-  
ment, to beleeeue his promiſe of life, comfort, peace, willing, deſiring, and endeavouring to beleeeue, hee will quicken in vs the life of Faith, *and fill vs with ioy, and peace in beleeuing, and make vs to abound in hope, through the power of the holy Ghoſt, Fulfilling the good pleaſure of his goodneſſe, and the worke of Faith, with power in vs.*

Faith.

Faith, hath God for its  
object, in two respects.

First, of his Person, and  
Diuine authoritie, which it  
beleeueth simply, and onely,  
because God faith so, and  
commands him to beleeu  
his bare Word. This is  
that speciall honour, which  
Faith giues to God, aboue  
all creatures, that, though  
all creatures should com-  
mand vs the contrary, vp-  
on neuer such reasons, ar-  
guments, and probabilities;  
yet, wee will beleene God,  
vpon his bare Word, and  
commanding vs so to be-  
leue, because he is God, &  
ought so to be obeyed, and  
beleeued, though wee can  
see no reason for it. For if  
he be *Iehonah*, hee will giue  
Beeing to his Word, and  
hath Wisedome, Power,

and will, to doe whatsoeuer hee saith, else hee were not God. Therefore, because the Gospel, a mysterie, and hid wisdome, aboue the capacitie of men, and Angels, is preached by Gods soueraigne commandment, *Rom. 16. 26.* and wee are commanded, to heare, and belecue it: therefore we will so doe, onely, because God commands. *Rom. 10. 16, 17.* *Faith therefore comes by hearing, and hearing by the word, and commandment of God, which commands preaching, and hearing, as the meanes to beget Faith.* Now all wicked men, and vnbeleeuers, doe not onely not belecue, when the Word is offered, but by a rebellion of will, they refuse to belecue, and cast the word be-  
*hinde*



*binde their backs,* and the  
commaundement to be-  
leeue, and will not submit  
themselues to the meanes  
of beleeuing, in obedience  
to God, because God com-  
mands them. But if they  
heare, its when they list  
themselues, & whom they  
please, and in such maner,  
and measure, as likes them-  
selues, as learned, eloquent  
preaching, and for such  
ends as they thinke fit, and  
not in simple obedience to  
God, as his commaunde-  
ment, and ordinance, to get  
Faith, and by Faith, all sa-  
uing good in Christ, but in  
obedience to their owne  
reason, and lusts. Such men,  
their infidelitie is not in  
them an infirmitie, but an  
obstinate rebellion, as of e-  
nemies to God, and despi-

fers of his commandement,  
and of Faith.

The Saints doubt, and  
feare, but against their wils,  
highly prizing faith, and  
earnestly desiring it, they  
submit themselues to the  
commandement of belee-  
uing, which they obey as  
well as they can, at least in  
consent, and earnest desire  
to obey, and beleeue, sub-  
iecting themselues gladly  
to all counsell, and meanes  
of getting Faith, as *Rom. 7.*  
*16.* I consent to the Law,  
that it is good. So they  
consent, to this Lawe of  
Faith, as singularly good,  
*and delight in it, concerning*  
*the inner man.*

*Rom. 7. 22.*

If this bee true Obedi-  
ence to the Law Morall,  
thus farre to obey, though  
we cannot fulfill the com-  
mande-

mandement: then also is this rather true obedience to the Law of Faith, to be willing, and desiring, and to labour to beleue vpon Gods commandement, lamenting our vnbeleefe, and struing against it, when we cannot beleue as wee would: Especially the commandement of beleeuing the mysterie of the Gospel, so farre aboue the capacity of Men and Angels, being a commandement infinitely harder then all the commandements of the Lawe Morall, which haue their ground in nature by creation. But to beleue that God will quicken the dead, and iustifie the vngodly, and saue sinners, &c. Is a commaundement against nature, reason, and sense,  
and

and all creatures, and all power and authority in heaven and earth, commanding to beleue the contrary. Yet this honour doth Faith giue to God, commanding vs to beleue, and this obedience, that we renounce Nature, and Reasons Rule, and Authoritie, and all creatures, to obey God, as most wise, true and faithfull, and King & Prince only, that by his Word creates and commands all things; *Receiuing his Word not as the word of men, but as it is indeede the Word of God, of soueraigne authoritie with vs aboue all creatures.*

1. Thel. 2.

2.

Faith hath God for its obiekt; beleueing God, as first and chiefly for himselfe, his Person and Authority



thority sake; so in the second place for the reasons and proofes giuen by him. Some things we must beleue simply and only vpon Gods commandement, because he bids vs beleue them, though he giues vs no light of reason, nor no prooffe to our sense by experience, as the principles of Religion. Some we beleue, because he giues vs cleere reasons, and prooues his words by sensible experience and vndeniable arguments to reason and sense, *Psal. 119. 140. Thy Word is prooued most true, therefore thy seruant loueth it, as Ioh. 20. 29. Thou hast seene Thomas and beleued, blessed are they that haue not seene and haue beleued, only vpon my commandement, Ioh.*

*Ioh. 3. 12.* If when I tell you earthly things ye belecue not, that is, doctrines demon- strated with naturall sensi- ble proofes, to your reason and sense here on earth; How will ye belecue when I shall tell you of heavenly things, aboue reason and sense to conceiue, comman- ding you to receiue them vpon bare diuine authoritie, without reason & grounds to belecue? If we belecue not God, nor honour him as true in his word, proued by good reasons & grounds reuealed to vs, and light shi- ning to our vnderstandings, much lesse will we belecue him vpon his bare word, to honour him as God.

*Thes. 1. 10.* the first part of liberty by Christ, is of heart our ~~conscience~~ by which we

we goe boldly to God, and  
to the Throne of his grace

The second is that liber-  
ty of our mouth, to speake  
to God. Marvailous large-  
nesse of mouth, and liberty  
of speech, to speake to God  
freely, in prayers, praises,  
and thankesgiuings.

Wee are all by nature  
dumbe and deafe to God,  
by a dumbe and deafe spirit  
of Satan : possessing and  
dwelling in vs, till Christ  
redeeme vs to be his owne  
seruants, we neither can  
nor dare speake to God.  
But Christ our Lord giues  
vs in Redemption, an open  
large mouth to speake to  
God, to sing to him, and  
praise him, as *Psal. 51. Open  
thou my lips, that my mouth  
may set forth thy praise. Isa.  
51. 11. The Redeemed of the  
Lord*

Pfal. 40. 2.  
Ezek. 12.

Lord shall come and sing in the height of Sion. Therefore God is said to put a new Song of praise in our mouths, and to poure on vs a large spirit of supplication, to take so vs words, as Hof. 14.

For this is the principall End of our Redemption, that we should haue libertie of speech to call on God and praise him, that our mouthes should be open to him, to set forth his glory, as it was the chiefe end of our creation. *Isa. 43.*

Rom. 10.

21. *This people haue I formed for my selfe, they shall set forth my praise. Therefore with the mouth we confesse vnto saluation, and sing to the Name of the Lord. Therefore David prayeth, That God would not vterly take the word of truth out of his*

Pfal. 119.



*his mouth.* And this is Gods couenant, *Isa. 59. 11.* As its the End of our creation and redemption, and the chiefeft part of our happineſſe; So the contrary, is the chiefeft part of our miſery by our Fall, to haue our mouthes ſhut vp as beaſts, from prayers or praifes.

The nourishing vertue of meate feeding the heart and ſtrengthning it, opens the mouth to ioyfull praife, as *Pſal. 22. 26.* & *Pſal. 63. 5.* *Dan. 5. 4.* They ate and dranke, and praized the gods of ſiluer and gold. How much more then the Saints fed with Chriſts body and blood, and that plenteous redemption that is in Chriſt, praife him?

*Out of the abundance of the*

*Reason.*

*Reason.*

Math. XI.

34.

*the heart the mouth* is enlarged to poure out. If the Treasure of the heart bee large, the mouth will largely dispense. Christ is a most rich Treasure in the heart of all store of good, therefore the mouth must needs be answerable to open and confesse, and vnfold the mysterie of Christ, and to praise him. Where there is nothing of God and Christ in the heart, there is no mouth opened, but shutte vp to confession and praises.

*Vse.*

Hereby we may know, if our sinnes be pardoned, and we redeemed in heart and soule, considering how our mouthes are opened, and tongues vnloosed, to Apologize for our selues, as 2. Cor. 7. 11. and to plead our cleering

cleering and Iustification in  
Christ, to pray and call vp-  
on the Name of the Lord,  
to praise and confesse his  
mercy and truth. *Heb. 3. 1.*  
consider the high Priest,  
*timothyas iuan*, that is, whom  
we all confesse, as *1. Tim. 3.*  
*16. iuanoyus iuan*, that is, by  
ioynt confession of all, its a  
great mystery, &c. Haue we  
left booke prayer (though I  
simply condemne it not, but  
allow it in yong Christians,  
while they are as babes, and  
nothing differing from ser-  
uants) but true Christians  
cōtinue not in this bondage  
but grow vp to this libertie  
*to pray in the H. Ghost*, as the  
Spirit giues them viterance;  
haue we a naturall liberty &  
facilliey of mouth to speake  
of holy things, & not as *Soc-*  
*rates* taught, by rote. Can

we

Iude 20.

we speake more abundantly and fluently in the causes of God, then of any thing else in the world, and sing more ioyfully of Gods mercies, waies and workes :

*Vse.*

This is also an euidence of our future Redemption, and liberty in due time out of any misery, if God before open our mouthes, and inlarge the liberty of speech to prayer, praises, thankesgiuings. The Spirit of Redemption and libertie is now in vs, and hath begun our freedome, and will perfect it. If God were purposed to shut vs vp in prison of perpetuall bondage of perdition from him, his face, and presence, hee would also shutte and scale vp our lippes, that we should not haue libertie to  
speake



speake and pray to him,  
& make any suite, as *Matth.*  
22. 12. *ἐπιμαρτυρεῖται*. But if hee  
giues our soules liberty out  
of the Diuels prison, from  
that dumbe and deafe spi-  
rit, to come to him in pray-  
er, and to tender our petiti-  
ons to him, its an euidence,  
that he intends our perfect  
deliuerance and good issue  
out of all our troubles. If  
hee vouchsafe vs the ho-  
nour to call on him, to  
speake or petition to him,  
its certaine, its his purpose  
to free vs, *Psal.* 10. last *vers.*  
When a King is purposed  
to destroy a Rebell or of-  
fender, he commands him  
to be kept close prisoner,  
and not come forth, to  
make or present any petiti-  
on, to come into his sight,  
or speake to him: but if he  
giue

giue him leaue to goe abroad, though with his Keeper in restraint, only with libertie to vse his friends and best meanes, it shewes there is hope of his enlargement, and of the Kings purpose to free him. So if wee haue libertie to goe to Christ by Faith, and take him by the hand, and vse him our Mediatour, by him to petition to God, and make our suites, its assured securitie to bee heard and deliuered.

Hereby wee may also know if we haue beene fed with Christ, & haue drunke his blood and spirit, or the spirit obtained by his blood in the Sacrament; we shall then sing and praise Christ & his benefits, our mouthes will be opened, as *Psalm*

22. 26. and *Ephes. 5. 18.*

Likewise if we be the redeemed of the Lord Iesus, and his seruants by redemption, he will giue vs a new mouth, and language to praise and honour him. The receiuing of a new language is a note and marke, and indeede a bond of subiection. Thus the ancient Romanes did plant their language, the Latine tongue in the countries which they conquered; And the Kings of Spaine, cause the Indians to speake Spanish. Whom God conquers by his Word, hee plants his Word in their hearts, & in their mouthes. Where Christ or Satan raigne in the heart, their language and voice, or tongue is in their mouth.

If

If Christ dwell in the heart by faith, hee will giue a great ~~vijuslar~~ in the mouth, *Eph. 3. 17.* with *12. verse.* and *Heb. 3. 6.*

The Beast of Rome exalted by Satan the Dragon, or the Dragon reigning in the Heathen Emperours, and their successors, gaue them a mouth to speake as a Dragon.

As Christ especially reignes in his Ministers, and sets vp his Kingdome in others, by them preaching the Gospel of the Kingdome; so hee giues them a speciall mouth, and ~~vijuslar~~ aboue others. *2. Cor. 13. 3.* So he promisetht to *Moses* in a speciall manner to be with his mouth, to conquere *Pharaoh*, and to redeeme his people, and to giue

and  
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& wil  
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them  
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beastly  
and fle  
and lan  
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and goo  
Word  
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dwels in  
3. 16. an



giue his Disciples a mouth  
& wisdom, against which  
all their aduersaries shall  
not be able to speake or re-  
sist; but it shall conquere  
them, and all their wise-  
dome, pollicy, sophistry,  
and all the wisdom of  
this world, and of the Prin-  
ces of this world, which  
come to nought. Mens  
beastly, prophane, earthly,  
and fleshly speech, mouth  
and language sheweth, that  
they are base slaues and vas-  
sals to the flesh, belly, earth,  
and Satan. Contrary, holy  
and godly speech, and the  
Word and Truth of God  
in mens mouthes, holy con-  
ference of diuine things,  
shew Christ to reigne with-  
in. *When the word of Christ  
dwels in vs plentifully, Col.  
3:16. and wee abound in all  
L speech,*

speech, and in all wisdom, as  
 1. Cor. 1. not in excellency of  
 humane speech, & wisdom,  
 but as 2. Cor. 6. 11. As God  
 raignes by his word, and  
 its his kingdome, so where  
 he sets vp his Kingdome, in  
 any mans heart, and soule it  
 giues him the lip of excel-  
 lencie, and a mouth of glo-  
 rie, as to Christ, speaking  
 with that ~~uoluntaria~~ and autho-  
 ritie, and not as the Scribes,  
 Mat. 7. verse the last. God  
 rules and gouernes all by  
 his Word. Hce stilleth the  
 raging of the Sea, by his  
 Word. Reu. 19. The word  
 of God, is King of Kings,  
 and hath many Crownes  
 vpon his head, conquering  
 the Beast, and false Pro-  
 phet, and sends them to  
 Hell, and the rest, that is,  
 the Kings of the Earth are  
 slaine

slaine by the sword, that comes out of the mouth of him, that sits on the white horse, that is, sanctified godly ministers, which sword, is the gospel of the kingdome.

For Christ raignes by his Word, in the mouthes of his true Ministers: contrarily, Antichrist raignes by the Temporall sword. His Kingdome stands not in his mouth, & word preached, as of the true Prophets, *Reuel. 11. 5. Out of whose mouth came fire, to deuoure their aduersaries*, that is, the holy Gospel, in spirituall, and powerfull preaching: For thus it becommeth true Ministers to fight, and to kill their aduersaries, *verse 5.* But the Beast that comes out of the bottomelesse pit, makes

warre against them with the Temporall sword, and kills their bodies, *verse 7, 8.* for their kingdome stands in Temporall Power, Honour, and Dignity. Christes Kingdome is his Word Preached: Antichristes Kingdome, and power, stands in Kings, and Princes power, the renne homes of the Beast, where with he is armed to gore, & wound the body of Christ.

From *Adam* to the building of *Babel*, the Church of God was one, and vni-forme, and all the seruants of God confessed one faith, in one language, and professed their obedience, and subiection to the kingdome of Christ in one language, the Hebrew, the Primitiue holy Tongue, till the confusion



fusion of Languages came in, at the building of Babel. In the Primitive times, all the Churches, and seruantes of Christ, professed their obedience, and subiection to Christ, the Lorde that had bought them, by one vniforme confession of Faith, till spirituall Babylon erected, brought a confusion of Languages, and differing confessions of Faith, and of the worshippe, and seruice of Christ in diuers articles of Doctrine, and Discipline, of differing formes of Churches, betweene *Sardis*, *Philadelphia*, and *Laodicea*, which will continue till Babylon it selfe be destroyed, and then the vniuersall Church shall be vniforme in all Nations,

and one confession of faith, both of Iewes, and Gentiles, professing their ioynt subiection, and seruice to Christ their Lord, in one forme of confession of faith, in one holy language, and forme of worship, praising God with a ioynt *Hallelujah. Reuel. 19. 1.* the generall state of the vniuersall Church, and the common forme of Diuine worship, and praising, from the first calling, and rising of it out of Egyptian bondage, and Antichristian darkenesse to this time, is a new song before the Throne of God, now raiging ouer them, being redeemed from the tyrannie of Antichrist; A new song of praise, and worship, not before heard for many ages, *Reuel. 14. 3.*

The

*and some fruits thereof.*

243

The song of *Moses*, and of the Lambe, *chap. 15. 3.* the song of a small number; *chap. 14. 3.* But now that Babylon is destroyed, and both Iewes, and Gentiles called, and Church enlarged by the comming in of the fulnesse of the Gentiles, the common forme of Divine worship, & praising of God is altered, and brought to the first, and Primitiue auncient forme from the Creation, which is *Halleluiah. See Reuel.*

19. 1, 2, 3, 4,

5, 6, 7.

**F I N I S.**